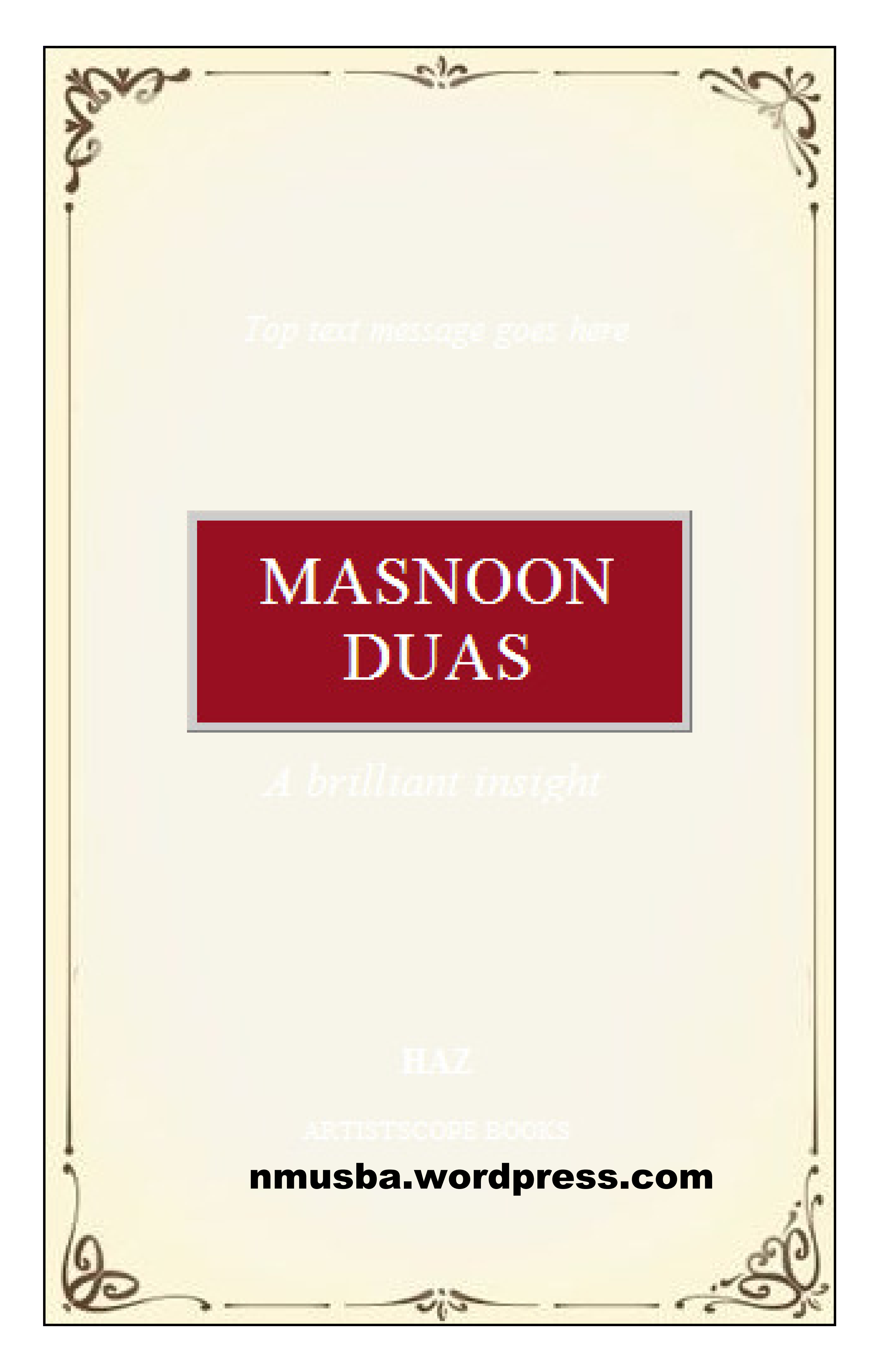

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An 'Introduction' to

HAZRAT MOULANA ABDUL HAMID SAHEB (دامت برکاتہم)

An apt opportunity this is, to 'introduce' ***Hazrat Moulana Shah Abdul Hamid Saheb*** (دامت برکاتہم). As the clichee goes before many a ***bayaan***, when ***Hazrat Moulana Saheb*** is being introduced, the ***Aalim*** or speaker introducing ***Hazrat Moulana*** states that ***Hazrat Moulana*** "needs no introduction." This indeed is a fact, a clichee'd fact. Please Dear Reader, please, look a little closer, for your own good. Particularly those of us who live in close proximity to benefit from ***Hazrat*** (دامت برکاتہم). What introduction can this lowly servant give of such a luminary of our times? This humble servant has extracted one of numerous views and opinions of great ***Ulema*** from abroad, who have recognised the calibre of ***Hazrat Moulana Abdul Hamid Saheb*** (دامت برکاتہم), and, who in turn, is introducing ***Hazrat Moulana*** to us.

The following introduction is that of ***Hazrat Moulana Muhammad Haneef Jaalandri Saheb*** (دامت برکاتہم), who has written the following article in a monthly newsletter entitled **AL KHAIR**, which is published and distributed by ***Madrasah Khairul Madaaris***, Multan, Pakistan. This article was read by ***Hazrat Moulana Abdul Hamid Saheb's Sheikh, Aarif Billah, Hazrat Moulana Shah Hakeem Muhammad Akhtar Saheb*** (دامت برکاتہم), who sent a photocopy of this article with ***Qari Yaqoob Saheb*** (دامت برکاتہم) of Rustenburg. The author of this article is ***Hazrat Moulana Muhammad Haneef Jaalandri Saheb*** (دامت برکاتہم), who is the principal of ***Khairul Madaaris***. ***Hazrat Moulana Muhammad Haneef Saheb*** (دامت برکاتہم) is the son of ***Hazrat Moulana Khair Muhammad Saheb*** (دامت برکاتہم), who was not only the founder of ***Khairul Madaaris***, but also a select ***Khaleefa*** of ***Hakeemul Ummat, Mujaddide Millat, Ashraful Ulama, Hazrat Moulana Ashraf Ali Thaanwi*** (رحمۃ اللہ علیہ). The article is written in

Urdu, and a direct translation of this article is scripted on the following page.

Three or four days had passed in doing various duties. I was also occupied by sometimes giving a few lessons and informal talks by request.

I had the fortune of arriving at the highly recognised, and distinguished ***Institute, Madrasah Arabia Islamia***, in Azaadville (Johannesburg), South Africa on Tuesday, the **8**th of July, **1997**. As I reached South Africa, my intention was to visit this institute. However, as they were having their vacation break, I got delayed. I have heard a lot about this institute, and the respectable name of its founder and principal, ***Hazrat Moulana Abdul Hamid Saheb***, in Pakistan. Some ***Ulama*** had especially requested that I convey their ***Salaams*** to ***Hazrat Moulana Abdul Hamid Saheb***. I too, had a great desire to meet the aforementioned ***Hazrat Moulana***. Anyway, when I phoned, ***Hazrat Moulana's*** friendliness and sincerity was beyond my expectations, and ***Hazrat Moulana*** invited me to the ***Madrasah***, and for supper. Subsequently, at about ***Maghrib*** time, as we were approaching the ***Masjid***, from a distance, I saw a beautiful, and magnificent building which portrayed the dignity of Islam, and this, in a non-Muslim country. I saw many such institutions in South Africa, all of them are praiseworthy, and in line with religious conformity. However, this institute stands out. I performed my ***Maghrib Salaah*** in the ***Jaame Masjid*** of this institute. It was filled to capacity with students from the ***Madrasah***, and it is a very beautiful and vast, spacious ***Masjid***.

After performing my ***Maghrib Salaah***, I met ***Hazrat Moulana Abdul Hamid Saheb*** (مَدَّظِلُّهُمْ), the principal, and founder of this institute, for the first time, and I expressed to ***Hazrat Moulana***, that I desired to meet him for some time now, as I had heard a lot about him. ***Hazrat Moulana*** then replied, "After having seen me you must have regrets, as I am not in person, as what you

might have heard, or imagined me to be. I am but an ordinary person."[1] ***Hazrat Moulana's*** reply has not terminated my astonishment, and until today these words still echo in my ears. ***Hazrat Moulana's*** humility and self-annihilation is inherent to such an extent, that this great servant of Allah, and ***Aalim*** of ***Deen*** thinks nothing of himself.

I immediately replied that ***Hazrat Moulana*** in his personage superseded whatever I heard, or imagined him to be.

"Shonidah ke bawad maawinde deedah."[2]

The house is a short distance from the ***Masjid***. Our discussion continued while we had our meals. ***Hazrat Moulana*** with perfect affection added that as long as I am going to be in Johannesburg, I should be his guest. Subsequently, I accepted ***Hazrat Moulana's*** invitation and agreed to stay at the ***Madrasah*** for a few days. Seeing that I have a preference to staying in a ***Madrasah***, the environment is familiar and intimate, and listening to the ***Qur'aan Shareef***, and the ***Hadith*** of **RASULULLAH** (صلى الله عليه وسلم) is an added blessed opportunity.

This ***Madrasah*** is a great ***Deeni*** institution. There are more than four hundred students studying in this ***Madrasah***. Apart from local students, there are the students from the west, Africa, as well as Arabia, who are studying at this institute. Initally, conversant study medium is English, the medium is then later changed to Urdu. Apart from ***Hifzul Qur'aan Shareef***, lessons are catered for in ***Hadeeth Shareef*** right until the final stage of ***Aalim*** graduation. There are great and reputed ***Asaatiza*** (tutors), who are fulfilling their duties to completion by tutoring the students in this institute. Apart from the tutoring (***Taaleem***) facility, the students are guided in right living, and social and general etiquettes, spiritual nurturing (***Tarbiyat***).

1- Throughout this article, Hazrat Muhammad Hanif Saheb (دامت برکاتہم), with humility, refers to himself as Ahqar, meaning non-entity.

2- A Phaarsi quote equivalent in meaning to "Seeing is believing, hearing is deceiving

Seeing the students, I became envious. They wore ***Amaamas*** which conformed to ***Sunnat***. Their dressing was in line with ***Shariat***. All the students were found to congregate for ***Salaah*** with ***Jamaat*** before ***Takbeere Ula***. In my opinion, the ***Madaaris*** of Pakistan should also give ***Tarbiyat*** (spiritual nurturing) preference to ***Taaleem*** (education). These days, this aspect requires greater attention. I stayed here for four days. ***Hazrat Moulana Abdul Hamid Saheb*** was extremely hospitable.

Hazrat Moulana's allegiance (***Bay'at***) connection is with the ***Khaleefa*** of ***Hazrat Moulana Abrarul Haq Saheb*** (دامت برکاتہم), (***Khaleefa of Hakeemul Ummat Thaanwi***), ***Hazrat Moulana Hakeem Muhammad Akhtar Saheb*** (مَدَّظِلُّهُمْ) (Karachi), has also given ***Khilaafat*** to ***Hazrat Moulana***. ***Hazrat Hakeem Saheb*** (دامت برکاتہم)'s grace is clearly visible in South Africa. Many leading ***Ulama*** are ***Mureeds*** and ***Khulafaa*** of ***Hazrat Hakeem Saheb*** (دامت برکاتہم). In each city, the ***Ulama*** and people in general have a connection with ***Hazrat***. It wouldn't be untrue if it were said that at this time in South Africa, the largest gathering of adherents and associates belong to ***Hazrat Hakeem Saheb*** (دامت برکاتہم). ***Hazrat Hakeem Saheb*** (مَدَّظِلُّهُمْ) is a prominent member of the advisory board of the Karachi ***Madaaris***, Multan and the ***Khairul Madaaris*** looks upon ***Moulana Akhtar Saheb*** (دامت برکاتہم) with great affection. ***Hazrat*** always cherishes us with his compassion and ***Duaas***.

In my travel to South Africa, among those people who had hosted me, ***Hazrat Moulana Abdul Hamid Saheb's*** name comes foremost to mind. Words do no justice in expressing my thanks to the kindness and affection he has shown me. I will never forget the hospitality and affection I got from ***Hazrat Moulana***. The aforementioned ***Moulana*** has a temperament in which is combined knowledge and practice, he is a man of piety, humility, simplicity, good character, compassion and hospitality. ***Hazrat Moulana*** is a living example of sincerity, Godliness, and the simplicity of our pious predecessors. ***Hazrat Moulana*** has ***Mureeds*** also, **MASHA-ALLAH** in adequate numbers.

JAZAAKALLAAHU KHAIR

(FROM THE COMPILER)

This servant begins with continuous ***Shukr*** (thanks & appreciation) as well as all praises to his Beloved Creator, Allah(سبحانہٗ وتعالیٰ), and abundance of ***Durood*** upon our Beloved **NABI-E-KAREEM** (صلی اللہ علیہ وسلم). This ***Kitaab*** has been compiled from ***Majaalis*** that were conducted after ***Salaatul 'Asr,*** to before ***Iftaari***, during the blessed month of ***Ramzan*** over twelve consecutive days.I am humbled that my Beloved ***Peer-o Murshid, Hazrat Moulana Shah Abdul Hamid Saheb*** **(AAZAADI ADAAM-ALLAHU FUYUDH AHUM WA ATAA-ALLAHU UMRAHUM)** has afforded me the opportunity of compiling this ***Kitaab***.

The ***Laqab*** (title), "**AAZAADI**" is very appropriate in two aspects. Firstly, as the ***Sahaba*** (رضی اللہ عنہم) were given titles from where they had resided. An example of this is of ***Hazrat Abu Zarr Gifaari*** (رضی اللہ عنہ) who came from ***Giffaar***. ***Hazrat Salman Phaarsi*** came from Persia, hence his title "**PHAARSI**". This practice continued through the history of Islam to our latter day ***Ulama***. ***Hazrat Moulana Ashraf Ali Thaanwi*** (رحمۃ اللہ علیہ) resided in ***Thaana Bhowan***. hence ***Hazrat's Laqab*** is "**THAANWI**". ***Hazrat Moulana Rashid Ahmad Gangohi*** resided in ***Gangoh***, hence ***Hazrat's*** title was "**GONGOHI**". ***Hazrat Moulana Shah Maseehullah Khan Saheb Jalalabadi*** resided in ***Jalaalabad***, hence ***Hazrat's*** title is "**JALALABADI**". ***Hazrat Moulana Abdul Hamid Saheb*** resides in Azaadville thus the title "**AAZAADI**" is appropriate.

Secondly, through the ***Fazal*** and ***Karam*** (bounties and generosity) of Allah(سبحانہٗ وتعالیٰ), Allah(سبحانہٗ وتعالیٰ) has gifted ***Hazrat*** (دامت برکاتہم) to us, and through ***Hazratwala's*** guidance, assists us to be **AAZAAD** (free). Free from the shackles of misguidance, therefore this is further appropriate for ***Hazratwala's Laqab*** of "**AAZAADI**".

Unfortunately justice has not been done to ***Hazratwala's*** originally conveyed talks in this or any of the other ***Kitaabs*** in the series

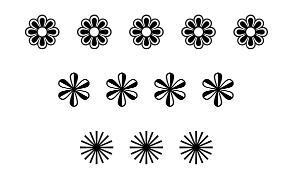
MAWAAIZ-E-HAMEEDIYYA, as I firmly believed that the first hand, heart-to-heart recipient of ***Hazratwala's*** talks benefits most, and benefits best. However, undoubtedly there is yet much benefit to be derived from reading and practicing on ***Hazratwala's*** advices reflected in this ***Kitaab***.

All good derived is derived from the ***Barakat*** of ***Hazratwala***, and all shortcomings must be attributed to the compiler. It is hoped that any all shortcomings be highlighted and brought to the notice of the compiler for rectification.

This servant also expresses ***Shukr*** to his ***Ustaad-e-Muhtaram, Hazrat Moulana Muhammd Rafeeq Motara Saheb*** (دامت برکاتہم) of ***Madrasah Arabia Islamia*** (***Daarul Uloom***), Azaadville for all the handwritten Arabic and Urdu text written for this ***Kitaab***. Appreciation is also expressed to all who assisted in the compilation of this ***Kitaab***. Your rewards are from Allah (سبحانہ وتعالیٰ), and with Allah (سبحانہ وتعالیٰ) alone.

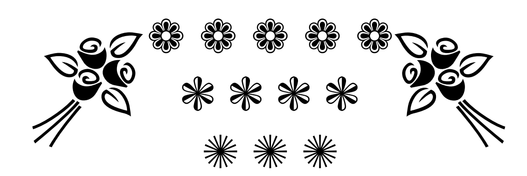
Boundless ***Shukr*** is also expressed to ***Ahmad Chacha Amejee*** (***Dharee Chacha***) for his persistance in having this book published, as ***Dharee Chacha*** insisted that the values of these ***Duaas*** be made known to as many people as possible.

(Abu Muhammad)



A LESSON FROM MY SHEIKH'S SILENCE
(A Sense Of Knowledge)

"One day", a ***Saalik*** relates, I performed my ***Zohar Salaah*** in a ***Masjid***, a distance away from the ***Masjid*** I normally attended for ***Salaah***. Upon leaving the ***Masjid***, as I reached the door, I noticed a pair of sandals that looked identical to my ***Hazrat's*** sandals in the shoe rack. Those acquainted with the feelings of closeness and love for their ***Sheikh*** will relate to my ecstatic feelings that not only did I have the opportunity of performing that congregational ***Salaah*** with my beloved ***Sheikh***, but also, it was evident that he was still in the ***Masjid***. This would afford me the opportunity of greeting, and meeting him, and also spending time in ***Nafl et'tikaaf***, and also probably listening to a few words of advice. So, with a broad smile on my face, and an ecstatic, pounding heart, I removed my sandals, and started my way back into the ***Masjid*** proper. I had hardly taken two steps, when I stopped, turned around, wore my sandals and proceeded to the car park. You see, although it wasn't directly said to me, but I was taught by my ***Hazrat's*** actions, that those sandals although similar to what my ***Hazrat*** wore were not his. My ***Hazrat's*** sandals would not face the ***Qiblah*** neither the toe end, nor the heel end due to the respect my ***Hazrat*** has for the ***Kaabatullah***, a sense of knowing.



INTRODUCTION

The wisdom as to why ***Duaas*** 'do not get accepted', remember, ***Duaas*** always get accepted, though we don't see them getting accepted immediately. What is the wisdom in this?

Hazrat Moulana Qasim Nanotwi (رحمۃ اللہ علیہ) says that many people are so sincere in making ***Duaa*** with tears, that the smoke of their sincerity, and their crying reaches the Heavens. In other words, they make a connection with Allah (سبحانہٗ وتعالیٰ) to this extent, that the fragrance of the supplication goes beyond the ***Arsh*** of Allah (سبحانہٗ وتعالیٰ). However, there is a delay in this supplication being accepted. Seeing the delay in this ***Duaa*** being accepted, the ***Malaaika*** (angels) start crying profusely in the presence of Allah (سبحانہٗ وتعالیٰ) saying, "O Allah, O Thou Who accept each ***Duaa***, and O Pure Being, Whose protection we prepetually seek, this servant who is supplicating to You is humbling himself, and is in tears, and besides Thee he has no other support. Thou givest to the strangers (non-believers). Every person who has a hope, has placed his hope in Thee. What is Thine wisdom in delaying granting him what he supplicates."

Allah(سبحانہٗ وتعالیٰ) replies, "This delay in granting him what he supplicates is not due to his lack of appreciation. However, I am supporting and making him stronger in delaying what he requests because We love the crying of the believer. Tell this ***Mu'min*** to continue with his crying, I love to hear it. This is his great honour. I have placed some need in his life, and that has converted his unmindfulness into being aware. Had I not placed this need in his life, he would not have turned to Me. This necessity has now turned him into My 'ally'. If his need is fulfilled immediately, he will go back to being unmindful. He will stop getting up at ***Tahajjud*** to make ***Duaas*** and he will stop crying to Me in supplication. Therefore leave him for a while. Though he is turning to Me with tears, and great sincerity and he is supplicating with a

hundred hearts while crying. His bosom is broken, his heart in a hundred pieces, and the way he is crying and humbling himself, he supposed right thing is to accept and fulfill his supplication immediately. However, I am delaying in giving him what he desires, because I enjoy his tears and humility.

An analogy of this is when a grandfather entices his grand-children by offering them sweets. If he gives them the sweets they desire, they would take the sweets and run off to the other children and continue playing. However, if he plays around, by offering, then holding it back, they cry more, and say sweet words, and do cute actions which makes the grandfather enjoy this playful treat. Therefore, the grandfather will tease the child, and play with him, trying to keep the child close to him for as long as possible, so that he could savour the pleasure of enjoying the company of his beloved grandchild.

In the same way, when the ***Mu'min*** is crying, and talking to Allah (سبحانہٗ وتعالٰی), Allah (سبحانہٗ وتعالٰی) enjoys it, and if Allah (سبحانہٗ وتعالٰی) grants the ***Mu'min*** what he requires, the ***Mu'min*** will run away having got what he wanted. Allah (سبحانہٗ وتعالٰی) continues explaining to the angels, "...and how he tries to fool me (so to say), by saying, 'O Allah, I will never do this wrong again,.... please forgive this ***Gunah*** (sin) of mine', yet I know he is going to commit that ***Gunah*** (sin) again." Like the child who tells the grandfather that he wants only one sweet, or only one Rand, yet he comes again and again for more. Then ***Hazrat Moulana Qasim Nanotwi Saheb*** (رحمۃ اللہ علیہ) continues by giving the following example: Parrots and nightingales are closed in cages because they have the ability of talking and singing respectively. Therefore, they are kept close to their owners for the enjoyment they give. However, ravens, and bats are not kept in cages because their voices are not beloved to anyone.

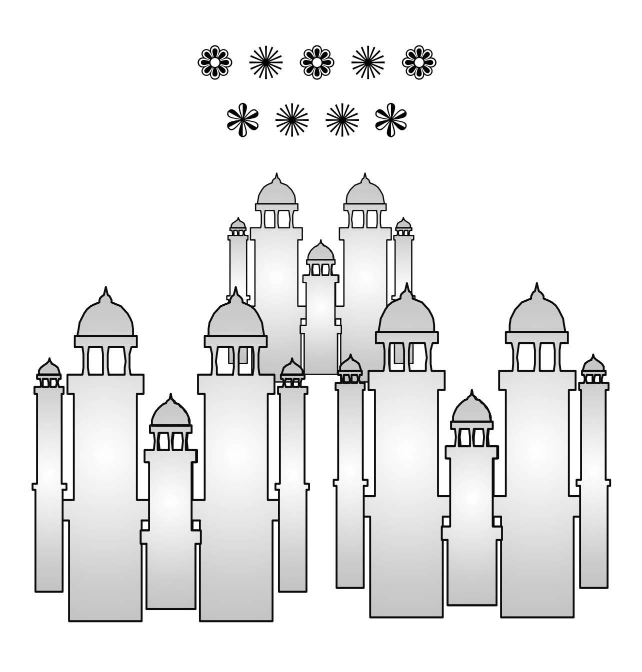


Therefore, if it appears that ***Duaas*** are not being immediately answered, do not despair, be happy, Allah (سبحانہٗ وتعالیٰ) is enjoying your crying, and Allah (سبحانہٗ وتعالیٰ), is also enjoying all the promises that are made by you, and the way you talk to Allah (سبحانہٗ وتعالیٰ) is beloved to Him. That is why He holds you closer to Him, and when He gives, how much is given cannot be imagined.

Therefore, may Allah (سبحانہٗ وتعالیٰ) give us the ***Taufeeq*** (ability) to understand these subtleties of ***Tasawwuf***, walking towards Allah (سبحانہٗ وتعالیٰ), may we understand, that things that cause us to become so worried, are the very things that should make us feel happy. It is our lack of understanding that causes us to get worried. We then wonder if Allah (سبحانہٗ وتعالیٰ) loves us, and if He does, why is He not answering our supplications.

❁ ✳ ❁ ✳ ❁

✻ ✳ ✳ ✻



بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

Some of the Wisdom within Certain Selected MASNOON DUAAS

اَمَّا بَعۡدُ وَقَالَ اللّٰہُ تَعَالٰی

AMMAA BAAD
WAQAALALLAHU TA'AALA

وَقَالَ رَبُّکُمۡ اُدۡعُوۡنِیۡۤ اَسۡتَجِبۡ لَکُمۡ اِنَّ الَّذِیۡنَ یَسۡتَکۡبِرُوۡنَ عَنۡ عِبَادَتِیۡ سَیَدۡخُلُوۡنَ جَهَنَّمَ دَاخِرِیۡنَ

WAQAALA RABBUKUMUD OONI ASTAJIB LAKUM INNAL LAZEENA YASTAKBIROONA AN IBAADATI SAYADKHULOONA JAHANNAMAA DAAKHIREEN
(Surah Ghaafir; Aayat 60)

And your Lord says: "Call on Me; I will answer your (Prayer): but those who are too arrogant to serve Me will surely find themselves in Hell-in humiliation!"

Duaa is a great thing which Allah(سبحانہ وتعالیٰ) has given us. By ***Duaa,*** a person reaches great heights. Our ***Sheikh*** (دامت برکاتہم) explains the great difference which comes into a person whose ***Islaah*** (spiritual reformation), and more than that, his ***Ta'aaluq Ma'Allah*** (connection with Allah) is made, in poetic form which is scripted on the following page:

ہے خدا کے عاشقوں سے

(نظم بہ عنوان)

زبانِ عشق

عارف باللہ حضرت اقدس مولانا شاہ حکیم محمد اختر صاحب دامت برکاتہم

بت کھولتی ہے   زبانِ عشق جب کچھ بولتی ہے (1)

ت اس زباں سے   بیاں کرتی ہے جو آہ وفغاں سے (2)

ہوئے ظاہر معانی   وہ پاسکتے نہیں دردِ نہانی (3)

رتی ہے معانی   محبت دل کی کہتی ہے کہانی (4)

، صدر ابازغہ میں   نہاں جو غم ہے دل کے حاشیہ میں (5)

تی ہے کہاں سے   بتاؤں میں ملے گی یہ جہاں سے (6)

کے عاشقوں سے   دُعاؤں سے اور اُنکی صحبتوں سے (7)

جس دل میں آئے   مزے دونوں جہاں سے بڑھ کے پائے (8)

، خالق ہو شکر کا   جمالِ شمس کا نورِ قمر کا (9)

، پھر ذکرِ خدا کی   حلاوت نامِ پاکِ کبریا کی (10)

یہ دولت درد اہلِ دل کی اختؔر (11)
خدا بخشے جسے اُس کا مُقدّر

Transliteration:

"YEH MILTIE HE KHUDA KE 'AASHIQO SE"

(NAZM BA 'OONWAAN)

ZUBAAN-E-ISHQ

Arifbillah Hazrat-e-Aqdas Moulana Shah Hakeem
Muhammad Akhtar Saheb (دامت برکاتہم)

1 *Dare raze shariat kholtie he,*
Zubaane 'ishq jab boltie he.

*****

2 *Khirad mehwa-e-hairat oos zubaa se,*
Bayaan kartie he jo aaho fughaa se.

*****

3 *Jo lafzo se hoewe zaahir ma'aani,*
Woh paa sakte nahie darde nihaanie.

*****

4 *Muhabbat dil kie kehti he kahaani,*
Kahaa paa'o ge Sadra Baazegha me.

*****

5 *Nihaa jo gham he dil ke haashiye me,*
Magar dolat yeh miltie he kahaa se.

*****

6 *Bataaoo me mielegie yeh jahaa se,*
Yeh miltie he Khuda ke 'aashiqo se.

*****

7 *Yeh miltie he Khuda ke 'aashiqo se,*
Duaao se aur oon kie sohbato se.

*****

8 *Woh Shahe do Jahaa jis dil me aaye,*
Maze dono jahaa se bar ke paaye.

*****

9 *Arre yaaro jo khaaliq ho shakar ka,*
Jamaale shams ka noore qamar ka.

*****

10 *Na lazzat poochho phir zikre Khuda kie,*
Haalawat Naame Paake Kibriya kie.

*****

11 *Yeh dolat darde ahle dil kie Akhtar,*
Khuda bakhshe jise ooska muqaddar.

Translation:

"IT IS FOUND FROM THOSE WHO HOLD HIS LOVE, HIS AFFECTION"

(SUBJECT OF THE POEM)

THE TONGUE OF LOVE

Arifbillah Hazrat-e-Aqdas Moulana Shah Hakeem
Muhammad Akhtar Saheb (دامت برکاتہم)

1 *The secrets of the doors of shariat to open do sway,*
When the tongue of love has something to say.

*****

2 *Astonished at this tongue, is the academic brain,*
Of the discourses it conveys from the heart, with pain.

*****

3 *Mere words conveyed are apparent with no appeal,*
They convey not the pain that the heart conceals.

*****

4 *Languages and dictionaries merely offer words their meanings,*
Love conveys stories from the heart's crevices with feelings.

*****

5 *One cannot derive from academic volumes of high literacy,*
The love for Him that exists in those hearts crevices of intimacy.

*****

6 *But wherein lies this wealth and its acquisition?*
Should I direct you to where it's found, its exact position?

*****

7 *It is acquired from those who hold His love, His affection,*
From their companionship, and from their supplication.

*****

8 *The King of the universe, in whose heart He places this pain,*
Pleasures greater than both worlds, this heart shall attain.

*****

9 *O! Friends, the Creator of Sugar's sweetness Who bestowed,*
The beauty of the sun, the effulgence of the moon He endowed.

*****

10 *Ask not what enjoyment of taking His Divine name does hold,*
The sweetness of the attribute of His Greatness is untold.

*****

11 *This reward, O Akhtar, for those who attain this love, this pain,*
Allah will gift with brilliance their future, a great destiny they will gain.

Expounding a bit on certain aspects of the above poem ***Hazratwaala*** continues,

بیاں کرتی ہے جو آہ و فغاں سے

BAYAAN KARTIE HE JO AAHO FUGHAA SE

Of the discourses conveyed from the heart with pain

That delievers a discourse, not the tongue, but with the heart (the tongue only translates what is in the heart), with the love of Allah and whatever comes from the heart of the speaker, goes directly into the heart of the listener. Then this discourse is from heart to heart.

This is other type of knowledge which **Nabi-e-Kareem** (ﷺ) has left for the ***Ummat*** as well. One type of knowledge is ***Ilm-e-Nabuwwat*** (علمِ نبوت). The knowledge, the words of ***Nabuwwat***, and one is ***Noor-e-Nabuwwat*** (نورِ نبوت), and it is this ***Noor-e-Nabuwwat*** that goes from heart to heart. Many a student takes ***Ilm-e-Nabuwwat***, but unfortunately he does not make the effort of acquiring ***Noor-e-Nabuwwat***. ***Ilm-e-Nabuwwat*** can be acquired from the people who have the ***Ilm-e-Nabuwwat***, similarly, ***Noor-e-Nabuwwat*** can only be acquired from the people who have ***Noor-e-Nabuwwat***. Therefore, it is absolutely essential that a person strives to acquire ***Noor-e-Nabuwwat*** as well, and that goes, not from tongue, but from heart to heart, and this is really what a ***Saalik*** has to take from his ***Sheikh***, the ***Kaifeeyat*** (condition) of the heart that ***Noor*** which is in the heart. So much so, that if the ***Mureed*** is in another ***Sheikh's Sohbat*** (company), listening to another ***Sheikh's Bayaan*** (discourse), his ***Tasawwur***, his meditation must be that he is obtaining the ***Noor*** from his ***Sheikh***. A person will get his ***Noor-e-Nabuwwat***, which comes from **Nabi-e-Kareem** (ﷺ) but there is a channel for it. The rain that comes from the rooftop, comes through the gutter, thus we have to acquire our ***Noor-e-Nabuwwat*** through this means. The crux of what is meant in this poem in relation to the topic of ***Duaa*** lies in the final line,

یہ ملتی ہے خدا کے عاشقوں سے
دُعاؤں سے اور اُنکی صحبتوں سے

YEH MILTIE HE KHUDA KE ‘AASHIQO SE,
DUAAO SE AUR OON KIE SOHBATO SE.

From His lovers, their companionship, and their supplication.

This is what I wanted to highlight. From ***Duaas***. In this way a person is able to cover his road. It is also one great fuel that he has in order to move on this road towards Allah (سبحانہٗ وتعالیٰ). ***Duaa*** is a great gift that Allah (سبحانہٗ وتعالیٰ) has given us, and we know that anyone in this world - it can be the dearest person - be it a father, husband or whoever, will say, “... ask what you want and I will fulfill your request.” How much can they give? Even if they are really sincere, but their resources will become depleted.

There is nobody in the world who has unlimited resources. Also, no matter how much of love a person has, the facet of being realistic plays a role. For example, if the head of a house, a father has passed away, the uncles or some friends will tell the sons, “... do not worry about anything, we are here to see to your well being. If there is anything you need, just let us know.” In many, many cases, upon even the first request for assistance, one would feel why did one ask them for assistance. The insult one feels, the disgrace upon asking makes one feel that assistance should never have been requested. In some cases people might assist on one or two occasions, but further than that they would apologetically decline to assist.

A husband who loves his wife immensely would tell her, “Whatever you request, make known, Allah (سبحانہٗ وتعالیٰ) has given me in abundance, and besides, you are my wife. I will fulfill your request.” If the wife gets the wrong understanding, and the next day she places a long list of her requests forth, like a brand new car, or extremely expensive jewellery etc. he would

have to tell her that she had misunderstood what he had meant, or if he was literary minded he would put forth the following Arabic phrase to her:

كَلَامُ اللَّيْلِ يَمْحُوْهُ النَّهَارَ

KALAAMUL LAIL YAMHUHUN NAHAAR

"The talk of night is rubbed out by the day"

What was said was only "pillow talk" for the night. Some excuse or the other would be made to evade the request made. However, with Allah (رَبُّ الْعِزَّتُ), it is different. Allah (سبحانه وتعالىٰ) has commanded us to ask. That ***Daleel*** (proof) that Allah (سبحانه وتعالىٰ) is **RABB** is in the ***Aayat***, "Whatever you want, ask Me."

وَقَالَ رَبُّكُمُ اُدْعُوْنِيْٓ اَسْتَجِبْ لَكُمْ

WAQAALA RABBUKUM UD OONI ASTAJIB LAKUM

Allah has promised in advance....

اَسْتَجِبْ لَكُمْ

ASTAJIB LAKUM

"I will accept your duaas"

As it appears in the ***Hadith Shareef***, a person's ***Duaas*** are accepted until he feels and says that his ***Duaas*** are not accepted. There are different forms by which ***Duaas*** are accepted, thus one will not necessarily get what was requested. In many cases Allah (سبحانه وتعالىٰ) keeps the ***Duaa*** as a 'storage' for the ***Aakhirat***, and when one would see the ***Duaas*** which were accepted and rewards which were kept in the ***Aakhirat***, one will wish that none of the ***Duaas*** made were accepted in the form of getting what was requested in the ***Dunya***. They should rather have been kept for the ***Aakhirat***. Nobody's ***Duaa*** is rejected. Sometimes it is accepted in the form by which Allah (سبحانه وتعالىٰ) gives something else in place of what was requested. What you asked for was not good for you. Your ***Duaa*** was

accepted, but you are given something else in its place. Sometimes the ***Duaa*** is accepted in the form that some ***Museebat*** (problem; calamity) is averted. The ***Duaa*** is accepted, but the person who makes the ***Duaa*** is unaware of its acceptance. Sometimes what is requested by means of ***Duaa*** is actually granted. Therefore ***Duaa*** are accepted in various ways. Our ***Sheikh*** (دامت برکاتہم) says that when ***Hazrat Aadam*** (علیہ السلام) erred, Allah (سبحانہ وتعالیٰ), Himself, taught him the ***Duaa***;

DUAA 1

DUAA REQUESTING ALLAH (سبحانہ وتعالیٰ)'S FORGIVENESS

قَالَا رَبَّنَا ظَلَمْنَآ اَنْفُسَنَا وَاِنْ لَّمْ تَغْفِرْ لَنَا
وَتَرْحَمْنَا لَنَكُوْنَنَّ مِنَ الْخٰسِرِيْنَ ○

QAALA. RABBANA ZALAMNA ANFUSANAA WA ILLAM TAGHFIR LANA WATARHAMNAA LANAKUNANNA MINAL KHAASIREEN

They said: "Our Lord! We have wronged our own souls: If Thou forgive us not and bestow not upon us Thy Mercy, we shall certainly be lost."

Our ***Sheikh*** (دامت برکاتہم) explains, that just like a child who was being naughty, or did something wrong, perhaps the parents would punish him a little, perhaps without punishment, they tell the child, "Ask for ***Maaf*** now ... say, 'Forgive me'." When the parents indicate this, it means that they will accept the request for forgiveness, and they will forgive the child. When Allah (سبحانہ وتعالیٰ) told us, and through ***Hazrat Aadam*** (علیہ السلام), Allah (سبحانہ وتعالیٰ) has taught the whole of mankind that whenever you will err, I have taught you the words of how to ask for forgiveness, and when you have asked Me, in accordance with how I have taught you, with those Royal words, I will accept your supplication, I will forgive you. Allah (سبحانہ وتعالیٰ) has given us the guarantee of acceptance. This is the reason why

Allah (سبحانہٗ وتعالیٰ) has given us the words. Our ***Sheikh*** (دامت برکاتہم) says that Allah (سبحانہٗ وتعالیٰ),

سب سے پیارے نے سب سے پیارے
کو سب سے پیارا وظیفہ اور کلمہ دیا

SAB SE PYAARE NE SAB SE PYAARE
KO SAB SE PYAARA WAZEEFA AUR KALIMA DIYA

He who is the most loved Allah, has bestowed His most beloved Nabi-e-Kareem (صلی اللہ علیہ وسلم), the most beloved words to keep contact with Him (Allah سبحانہٗ وتعالیٰ)

رَبِّ اغْفِرْ وَارْحَمْ وَاَنْتَ خَيْرُ الرّٰحِمِيْنَ

RABBIGH FIR WAR HAM WA ANTA KHAIRUR RAAHIMEEN.
(Surah Al Mu'min; Aayat.118)

So say: "O my Lord! grant Thou forgivness and mercy for Thou art the Best of those who show mercy!"

Allah (سبحانہٗ وتعالیٰ), has taught us to ask thus: O Allah (سبحانہٗ وتعالیٰ), You forgive me You have mercy You are the best of those who show mercy. Further, a ***Duaa*** which appears in the ***Hadith Shareef*** is:

اَللّٰهُمَّ اِنَّكَ عَفُوٌّ كَرِيْمٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

ALLAHUMMA INNAKA AFUWWUN KAREEMUN
TUHIBBUL AFUA FA'FUANNI.

"O Allah (سبحانہٗ وتعالیٰ)! You are the Forgiver, You love to forgive. Therefore forgive me."

Every person has something which he loves. Some may love to sleep. Some love food. Some love sport. Some love their car. Somebody his business, "...O Allah (سبحانہٗ وتعالیٰ), what You love is to forgive. When this is the case O Allah, please do the act which you love to carry out,.... forgive me." So Allah (سبحانہٗ وتعالیٰ), has taught us in various forms. The ***Hadith*** is also what Allah (سبحانہٗ وتعالیٰ) has taught.

وَمَا يَنْطِقُ عَنِ الْهَوَىٓ ۗ اِنْ هُوَ اِلَّا وَحْیٌ يُّوْحٰی

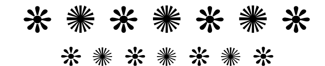
WA MAA YANTIQU ANIL HAWAA IN HUWA ILLA WAHYU YOOHA

(Surah An-Najm; Aayat. 3 & 4)

*"Nor does he say (aught) of (his own) desire.
It is no less than inspiration sent down to him."*

It is also from Allah (سبحانہٗ وتعالیٰ). **KALAAM-E-PAAK** (***Qur'aan Majeed***) is ***Wahi-e-Matloo***, that ***Wahi*** which we make ***Tilaawat*** of, and ***Hadith Shareef*** is ***Wahi-e-ghair Matloo***. It is also ***Wahi***, but not that which is recited, as we make ***Tilaawat*** of the ***Qur'aan Shareef***. Therefore, Allah (سبحانہٗ وتعالیٰ) taught us the words of requesting forgiveness, which means that Allah (سبحانہٗ وتعالیٰ) wants to accept our supplication. Allah (سبحانہٗ وتعالیٰ) has promised to accept.

Allah (سبحانہٗ وتعالیٰ) has taught us so many ***Duaas*** in the ***Qur'aan Shareef***. In the ***Hadith***, **NABI-E-KAREEM** (صلی اللہ علیہ وسلم) **ALLAHU AKBAR!** has taught us such ***Duaas***, that a person's mind cannot comprehend. (Hence the title of this book -***"Some of the Wisdom in Selected Masnoon Duaas"*** - In fact it was suggested that this book be entitled, ***"The Wisdom in Masnoon Duaas"***, but **ALLAHU AKBAR!** my beloved ***Hazrat*** (دامت برکاتہم)'s foresight, and advice to me at that time - almost three years ago was that none can enumerate the wisdom(s) in each ***Masnoon Duaa***, thus ***Hazrat*** (دامت برکاتہم)'s advice was to entitle the book as it is entitled - compiler). One of the clear proofs of ***Nabuwwat*** - that **NABI-E-KAREEM** (صلی اللہ علیہ وسلم) was Allah's **NABI** - are the ***Duaas*** that **NABI-E-KAREEM** (صلی اللہ علیہ وسلم) has taught us, and if we understand with the meaning of the ***Duaa*** the details, the ***Tashreeh***, the explanation of ***Duaas***, making ***Duaa*** will become a pleasure. Amongst these ***Duaas*** which **HUZOOR** (صلی اللہ علیہ وسلم) has taught us is the ***Duaa***:



DUAA 2

DUAA REQUESTING FORGIVENESS, GOOD HEALTH, AND PROTECTION

اَللّٰهُمَّ اِنِّىٓ اَسْئَلُكَ الْعَفْوَ وَالْعَافِيَةَ وَالْمُعَافَاتَ

الدَّائِمَةَ فِى الدِّيْنِ وَالدُّنْيَا وَالْاٰخِرَةِ

ALLAH HUMMA INNI AS ALUKAL AFWUA WAL AAFIYYA WALMUAAFAATAD DAAIMA FID DEENI WAD DUNYA WAL AAKHIRA

"O Allah! I beseech Thee for forgiveness, and well being, and perpetual safeguard in the (matters) of my Deen, Dunya and Aakhirah."

Commentary: AFWUN عَفُوٌّ here, is derived from the meaning of '*Mahwoon*' مَهُوٌّ, which means to '**Rub Out**'. We therefore supplicate, O Allah(سبحانہٗ وتعالیٰ) please rub out, not only my ***Gunahs***, but also the evidence of my ***Gunahs*** (sins). whenever a person commits a ***Gunah***, there are four witnesses. The first is the place, the spot on the earth, where there the ***Gunah*** is committed. That ground will give evidence on the Day of ***Qiyamah*** of the ***Gunah*** committed, as the ground keeps a record of all the ***Gunahs*** committed upon it. It would give evidence to ***Gunahs***, more accurate than the date and time at which the ***Gunah*** was committed, in fact it will give record to the split second. ***Imam Ghazzali*** (رحمۃ اللہ علیہ) says, that whenever one commits ***Gunah*** at a spot on the earth, and one becomes conscious of it, one should immediately make some ***Neki*** (good deed) at that spot. At least pronounce the words of ***Istighfar***, so that when the ground gives evidence of one ***Gunah***, it would give evidence of one's ***Neki*** as well.

Thus by reading the above ***Duaa***, Allah (سبحانہٗ وتعالیٰ) rubs out the ***Gunah***, washes it away, destroys it, Himself. Allah (سبحانہٗ وتعالیٰ) does not command the ***Farishtas*** (Angels) to destroy the

evidence, so that, on the day of reckoning, the ***Farishtas Ihsaan*** (kindness) is not on us in that they could remind us in spite of it being Allah (سبحانہٗ وتعالیٰ)'s command, they rubbed our ***Gunahs*** out for us. Allah (سبحانہٗ وتعالیٰ) did not keep the ***Farishtas Ihsaan*** on us either. So much so that on the Day of ***Qiyamah***, HAZRAT NABI-E-KAREEM (صلی اللہ علیہ وسلم) will say to Allah (سبحانہٗ وتعالیٰ) that his ***Ummat's*** case be taken by him HAZRAT NABI-E-KAREEM (صلی اللہ علیہ وسلم) 'in camera', in private, HAZRAT NABI-E-KAREEM (صلی اللہ علیہ وسلم) wouldn't want Allah (سبحانہٗ وتعالیٰ) even to know of our misdoings, Allah (سبحانہٗ وتعالیٰ), Who is ***Aalimul Ghaib***, Allah (سبحانہٗ وتعالیٰ) Who knows all our faults will say, "O My NABI (صلی اللہ علیہ وسلم) I will take their case 'in camera' so that even you won't know their misdoing."

The second is part/s of the body which is/are used to commit the ***Gunah***. That is the eyes, the tongue, the feet, the ears etc. It is narrated in the ***Hadith Shareef*** that people will deny what the ***Malaaika*** (Angels) have written about the ***Gunahs*** they have committed, stating that the ***Malaaika*** (Angels) were biased and unfair, and that they did not commit those ***Gunahs***, whatever is written are lies. Allah (سبحانہٗ وتعالیٰ) will even accept that from His ***Banda*** (servant), and Allah (سبحانہٗ وتعالیٰ) will remove that evidence. Then ....

اَلْيَوْمَ نَخْتِمُ عَلٰٓى اَفْوَاهِهِمْ وَتُكَلِّمُنَآ اَيْدِيْهِمْ

AL YOWMA NAKHTIMU ALAA AFWAA HEEHIM
WA TUKALLIMUNA AIDEEHIM
(Surah Yaseen; Aayat 65)

"That Day shall We set a seal on their mouths. But their hands will speak to us, and their feet bear witness, to all that they did."

Allah will put a seal on their tongues, and the tongue won't speak anymore. Then their hands, and legs will start speaking, and giving evidence of what transgressions this person had commited. This person will say;



LIMA SHAHIDTUM ALAINA

(Surah Fussilat; Aayat 14)

"Why bear ye witness against us?"

"Why are you giving evidence against us?" When a person within the household gives evidence, what is left? If your own accountant reports you to the 'Receiver', how can you save yourself from the consequences? The person will continue addressing the parts of the body, " ... and all the ***Gunahs*** I committed were for your fun and pleasure." The parts of the body will reply,

قَالُوْٓا اَنْطَقَنَا اللّٰهُ الَّذِىْٓ اَنْطَقَ كُلَّ شَىْءٍ

QAALOO ANTAQA NALLAAHUL LAZEE ANTAQA KULLA SHAY

(Surah Fussilat; Aayat 14)

They will say: "(Allah) hath given us speech, (He) Who giveth speech to everything."

"That Allah has made us speak today, Who has got the ***Qudrat*** (power) to make anything and everything speak." On the Day of ***Qiyamah***, the first part of the body that will speak is the right thigh. It will relate of the ***Gunahs*** it had committed.

However if a person made this ***Duaa***, and regularly, Allah accepts this ***Duaa*** then the records of these ***Gunahs*** are even wiped out as evidence from the parts of the body. The evidence then does not exist.

Then, whenever a person commits ***Gunahs***, or even good deeds, the third witness to this is the ***Kiraaman kaatibeen***, the deputed ***Farishtas*** (Angels), on the right and on the left. The ***Farishta*** on the right records all the good deeds, and the ***Farishta*** on the left records all the bad deeds. The ***Farishta*** on the right is the ***Ameer***. Whenever a person commits a ***Gunah***, the ***Ma'moor*** - the ***Farishta*** who is under the ***Ameer***, the ***Farishta*** on the left

takes permission from the ***Ameer*** to note the ***Gunah*** committed. The ***Ameer*** will instruct for the ***Gunah*** not to be recorded, lest the person would make ***Taubah, Istighfar***, and the person is given a chance. However, when a virtuous act is commited, the ***Ameer*** says;

إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّاٰتِ

INNAL HASANAAT YUDHHIB NAS SAYYIAAT

"Good actions wipe out bad actions."

The person commited a good deed thus the bad action ought not to be recorded. Or else the ***Ameer*** will instruct that perhaps the person will make ***Istighfar*** and that the ***Ma'moor*** should wait a while, until the time arrives when the shifts change.

Therefore, whenever the **OO'FU** appear it means "...rub out our ***Gunahs***." The meaning is wherever our evidence is O Allah, You destroy the evidence.

The forth record of evidence is our ***Naama-e-A'amaal*** (Record of deeds). The evidence from the ground is transferred or 'posted' to a 'central records file', where all the records of a person are in one place. As in book-keeping, transactions are posted from one book to the other, in the same way the deeds get posted. However, in the ***Naama-e-A'amaal***, a complete record of all the deeds are kept. It is related in the ***Qur'aan Shareef*** that on the Day of ***Qiyamah*** we will be instructed,

اِقْرَاْ كِتٰبَكَ كَفٰى بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيْبًا

IQRA KITAABAK KAFAA BI NAFSIKA ALYOUMA ALAIKA HASEEBA

(Surah Al-Isra; Aayat 14)

It will be said to him: "Read thine (own) record: sufficient is thy soul this day to make out an account against thee."

Everyone will be given his own record of deeds ... his scroll. Now on your own you can decide where you belong. You will be able to read what you had done. That is why ...

تَمُوْتُوْنَ كَمَا تَحْيُوْنَ

TAMOOTOON KAMAA TAHYOON

"A person's MAUT (death) will come as he lived."

وَتُحْشَرُوْنَ كَمَا تَمُوْتُوْنَ

WA TUHSHAROON KAMAA TAMOOTOON

"... and you will be raised as your MAUT had come."

So our life in this ***Dunya*** is already evidence of what is going to happen there.

Hazrat Mufti Zainul Aabideen Saheb (دامت برکاتہم) says that we are walking our ***Pul Siraat*** (the bridge of ***Siraat***) now already. This is our ***Pul Siraat***. Then there it will just be the physical and practical ***Pul Siraat***. ***Pul Siraat*** is our ***Shariat***. The extent to which we are ***Paaband*** on ***Shariat*** , is the extent of the ease with which we will walk the ***Pul Siraat***. So when a person recites the above ***Duaa*** he is asking "O Allah! You rub out my ***Gunahs*** (sins) from all four places where the evidence is kept."

What is the Supreme or the Appeal Court. They are nothing! If a person has a case pending in any of these courts he would make ***Duaa*** that a fire should destroy the place where the records are kept, or that the person in charge of the case should die, etc, He is afraid that upon his appearance in court all the evidence is going to be presented. Here, Allah has given everyone of us the opportunity of making ***Duaa*** to Allah, that all the evidence which is kept be rubbed out, and Allah Himself will rub out and destroy the evidence. So what a ***Duaa*** we are taught.

وَالْعَافِيَةَ

WAL AAFIYYA

The commentary of the above portion of the ***Duaa*** is derived as follows:

اَلسَّلَامَةُ فِى الدِّيْنِ مِنَ الْفِتَنِ

AS SALAAMATU FID DEEN MINAL FITAN

"O Allah save us in our Deen from all Fitnah."

Fitnah, here, means,

وَفِى الْبَدَنِ مِنْ سَيِّئِى الْاَسْقَامُ وَالْمِحْنَةَ مِنْ كُلِّ مَعْصِيَةٍ

WA FIL BADANE MIN SAYYEEIL ASQAAME WAL MEHNATA MIN KULLI MA'SEEYYA

The translation of which is,

"O Allah save us as far as Deen is concerned from all Gunahs (sins)."

Whatever goes wrong in a person's life is because of the ***Gunahs*** he committed. Allah (سبحانہ وتعالیٰ) says,

وَذَرُوْا ظَاهِرَ الْاِثْمِ وَبَاطِنَه

WAZARU ZAAHIRAL ITHMI WA BAATINAA

Save yourself from outward ***Gunahs*** which are ***Zaahir*** and ***Baatina***, the hidden ***Gunahs*** as well. When a person becomes ***Nek*** and pious outwardly ***Shaytaans*** other attacks starts on him. ***Shaytaan*** starts attacking his inside now, **MAASHA'ALLAH** his whole outside appearance is according to ***Sunnat***, according to ***Shariat***. ***Salaah*** is performed on time, ***Rozas*** are in his life, everything which is good is in his life now, then ***Shaytaan*** starts attacking him inside now prompting, "... you are very pious, you are very good", pride starts coming into the person. He starts looking down upon other people, and if a person has one iota of pride within himself, with all his ***Tahajjud***, with all his ***Nawaafil***, and

with all his ***Ibaadat, Zikrullah, Duaa*** and ***Muraaqabaah***, this one iota of pride enters into a person, then he will not get the fragrance of ***Jannat***, let alone be given access into ***Jannat***. The fragance of ***Jannat*** is so strong, that it reaches five hundred years journey outside ***Jannat***.

Our ***Sheikh*** (دامت برکاتہم) says that it is therefore absolutely important for every person to have a ***Sheikh***. If there is a threat of a bomb going off in any place, the bomb disposal squad gets called in to get rid of the bomb, or else if the bomb explodes, it would wreak havoc.

Similarly, when you have built your structure so well - by bringing good qualities in your life - ***Shaytaan*** places a bomb in the heart. Then you do not need a whole squad of people to dispose of the bomb, your ***Sheikh*** alone is enough. He will dispose of that bomb. That is why a person needs a ***Sheikh***, and if a person, in earnestness and seriousness has taken ***Bay'at*** to a ***Sheikh***, whatever the ***Sheikh*** will tell the ***Mureed*** will not be objected to. If someone else should tell the person that he has pride, his pride will increase. The ***Sheikh*** will see your condition, and according to your nature, he knows your 'allergic' and how you would react to certain treatments.

He will know how to treat you and what treatment to give you. If he scolds you directly, you might react in a worse manner. He will come in a round about way, and remedy your spiritual sickness accordingly, and to dispose of that bomb. Otherwise, a person becomes pious, and ***Shaytaan*** easily misleads the person if he does not have a ***Sheikh***.

This, therefore implies that the person is supplicating that Allah (سبحانہ وتعالیٰ) should protect him/her from all sins, i.e. sins of eyes, This, therefore implies that the person is supplicating that Allah (سبحانہ وتعالیٰ) should protect him/her from all sins, i.e.

sins of eyes, the heart, which includes jealousy, thinking low of other people etc. Thus, when Allah (سبحانه وتعالى) protects, being saved of these ***Gunahs*** will become easy.

It is very difficult for a person to protect himself. Further commentary on this portion of ***Duaa*** is,

اَلسَّلَامَةُ فِی الْبَدَنِ مِنْ سَیِّئِی الْاَسْقَامُ

AS SALAAMATU FIL BADANE MIN SAYYEEIL ASQAAM

"And save us in our body of all Museebat (difficulties)."

Sayyeeil Asqaam, which means "terrible diseases" (major diseases like heart disease, cancer, and the like). Ailments like headaches, flu etc. are not meant, as they come and go. Having these minor ailments, in fact, is good. By this, one's ***Gunahs*** are also forgiven, a person gets chance to think of Allah (سبحانه وتعالى), turn to Allah (سبحانه وتعالى).

وَاِذَا مَرِضْتُ فَهُوَ یَشْفِیْنِ

WAITHAA MARIDHTU FAHUWA YASHFEEN

"…. and whenever I become ill", Hazrat Ibraheem (عليه السلام) declared, "Allah (سبحانه وتعالى) cures me."

(Surah; As-Shu'ara Aayat, 80)

But O Allah! save us from major diseases, diseases which are such that we become dependent on other people, such that we become a burden to others, our own lives become heavy upon us, O Allah! Save us from such diseases.

and, وَالْمِحْنَةَ

WAL MEHNA

Protect us from great tribulations and trials in our Deen.

وَالْمُعَافَاتَ الدَّائِمَةَ

WAL MU'AAFAATAD DAA-IMA

The meaning of which is

اَن یُّعَافِیَکَ مِنَ النَّاسِ

AY YU AAFIKA MINAN NAAS

O Allah (سبحانہٗ وتعالیٰ) save me from people causing me difficulties. An example of this is that you are driving in your car, observing all the rules of the road. Somebody from the back drives into your vehicle, or somebody from the other lane, might have fallen asleep, or his tyre burst, and his car collided with your car. You were doing nothing wrong, but became the victim of a loss.

وَاَن یُّعَافِیَھُم مِنکَ

WA AYYU AAFIHIM MINKA

and, Allah (سبحانہٗ وتعالیٰ), protect people from me, so that I do not cause difficulty to people.

فِی الدِّینَ وَالدُّنیَا وَالاٰخِرَۃِ

FID DEENI WAD DUNYA WAL AAKHIRA.

O Allah grant me these things in all aspects, that is in my ***Deen,*** in ***Dunya,*** and in ***Aakhira.*** O Allah! ***Rub*** out all the evidence of all the ***Gunahs*** I committed. When Allah (سبحانہٗ وتعالیٰ) has rubbed out the evidence, then on the Day of ***Qiyamah,*** there is no question that Allah (سبحانہٗ وتعالیٰ) will ask you about that ***Gunah***. Here is the opportunity that Allah (سبحانہٗ وتعالیٰ) has given us. Clear your matters. Get all your files destroyed. Ask for ***Maafee*** (forgiveness), no matter what your ***Gunahs*** might have been.

When Allah (سبحانہٗ وتعالیٰ) forgives... our ***Sheikh*** (دامت برکاتہم) says that one wave of Allah (سبحانہٗ وتعالیٰ)'s ***Rahmat*** is enough to wipe out the ***Gunahs*** of the entire creation. People picnic on the beach, throwing their papers and dirt along the areas that they occupy. One wave comes and washes all that was left as residue away, and leaves the beach so beautifully clean. In the same way, no matter what your ***Gunahs*** are, you ask Allah (سبحانہٗ وتعالیٰ) ***Maafee,***



and in one wave of Allah (سبحانہ وتعالیٰ)'s mercy... all your ***Gunahs*** are forgiven. The sign that your ***Gunahs*** are forgiven is that you hate yourself for your past life. "How could I be so stupid... how could I have done this?" Once this comes in you, know that your ***Gunahs*** are made ***Maaf,*** and after this, do not remember your ***Gunahs*** again. ***Hazrat Moulana Thaanwi*** (رحمۃ اللہ علیہ) says we have not been created to remember our ***Gunahs***. We are created to remember Allah (سبحانہ وتعالیٰ). So now engage yourself in Allah (سبحانہ وتعالیٰ)'s remembrance.

Yes, if the time comes when you think that you are a great ***Buzurg,*** and very ***Nek*** (pious), and your needle goes into the red again, then remember your ***Gunahs*** and come back to normal again. Remember your ***Gunahs*** at such a time. When ***Shaytaan*** again attacks you, and places that bomb in your heart and causes pride to overtake you, which will destroy you if it explodes. Thus, this is one great ***Duaa*** which **NABI-E-KAREEM** (صلی اللہ علیہ وسلم) has taught us. Even if it was just for this one ***Duaa*** we should read ***Durood Shareef,*** and make ***Shukr*** to Allah (سبحانہ وتعالیٰ) throughout our lives for having been taught this ***Duaa***. Each ***Duaa*** is such.

Another great ***Duaa*** which ***Hazrat*** **NABI-E-KAREEM** (صلی اللہ علیہ وسلم) has taught us is

DUAA 3

DUAA REQUESTING FOR PROTECTION FROM ALLAH(سبحانہ وتعالیٰ)'S NE'MATS (BOUNTIES) BEING SNATCHED AWAY.

اَللّٰهُمَّ اِنِّیۡ اَعُوۡذُبِکَ مِنۡ زَوَالِ نِعۡمَتِکَ وَتَحَوُّلِ
عَافِیَتِکَ وَفُجَاءَ ةِ نِقۡمَتِکَ وَجَمِیۡعِ سَخَطِکَ

**ALLAHUMMAA INNI A'UTHUBIKA MIN ZAWAALI NI'MATIKA
WA TAHAWWULI AAFIYATIKA WA FUJAA ATI NIQMATIKA
WA JAMEE'I SAKHATIKA**

O Allah! I seek protection in You from any and all Your Ne'mats being snatched away from me.

We should remember that whatever ***Fitna*** or trouble occurs, or the ***Gunahs*** a person commits, ***Shaytaan*** and ***Nafs*** are the cause of placing the desire to commit the act in a person. Remember that these are two enemies that we can't fight on our own. You can only gain protection with Allah (سبحانہٗ وتعالیٰ)'s help.

The following ***Ajeeb*** (amazing) explanation is given with regard to ***Shaytaan*** by ***Hazrat Moulana Hakeem Akhtar Saheb*** (دامت برکاتہم) , which, in fact is a ***Mazmoon*** (subject) of ***Mullah Ali Qari*** (رحمۃ اللہ علیہ). Most wealthy people in this ***Dunya***, employ security means. The type of security measure employed would depend on the status, position, and wealth of the person concerned. If the security employed were a dog, for example, the breed of dog kept would be according to the wealth possessed by the master.

Based on this, a person of little wealth will have a common terrier as a watchdog, and a person having great wealth would have, for example, a Rottweiler, or Doberman. Allah is the greatest, and all wealth belongs to Allah (سبحانہٗ وتعالیٰ). Therefore Allah (سبحانہٗ وتعالیٰ) has the biggest dog, so to say, and that is ***Shaytaan***.

Allah (سبحانہٗ وتعالیٰ) is not so easy to attain. Therefore, in order to reach Allah (سبحانہٗ وتعالیٰ), one has to get past ***Shaytaan***.

However, when a person's house is visited, and there is a dog guarding the premises, and the dog is taken on in an effort to push him aside to get into the house, it would be inviting trouble. There is an easier way of getting into the house without the dog posing as a danger. The owner's attention should be attracted. Once this is accomplished, the owner will just look at the dog, or instruct the dog to go, or tie the dog, and as

dangerous as the dog might be, once its owner is present, it won't pose a danger anymore.

Similarly, ***Ta'awwuz*** is recited, Allah (سبحانہ وتعالیٰ)'s attention is drawn to us, and we request Allah (سبحانہ وتعالیٰ)'s, protection from His 'dog' ***Shaytaan***. We are unable to take on this 'dog'. We should request Allah (سبحانہ وتعالیٰ)'s protection. That is why most of the ***Duaas*** are initiated by the phrases

اَللّٰهُمَّ اِنِّیٓ اَسْئَلُکَ

ALLAHUMMAA INNI AS ALUKA,

and اَللّٰهُمَّ اِنِّیٓ اَعُوْذُبِکَ

ALLAHUMMAA INNI A OOZUBIKA,

by which we seek Allah (سبحانہ وتعالیٰ)'s protection. Therefore we should not attempt to fight this 'big dog' of Allah (سبحانہ وتعالیٰ) (***Shaytaan),*** ourselves, he would devour us. He will tear us to pieces.

Thus, we seek protection in Allah (سبحانہ وتعالیٰ) from the removal of any ***Ne'mats*** from us, and the greatest ***Ne'mat*** is the ***Ne'mat*** of ***Imaan,*** the ***Ne'mat*** of Islam. O Allah never let these ***Ne'mats*** be removed. ***Ne'mat*** of the eyes, ***Ne'mat*** of my children, my business, my cars, my house, all the ***Ne'mats*** Allah (سبحانہ وتعالیٰ) has given, A person should, in fact be making the following ***Duaa*** at each moment, "O Allah, I seek Your protection, that none of the ***Ne'mats*** You have bestowed upon me be taken away from me."

وَتَحَوُّلِ عَافِیَتِکَ

. . .WA TAHAWWULI AAFIYYATIK

The word **AAFIYYAT** (peace) has already been discussed in the commentary of the previous ***Duaa***, which means **AAFIYYAT** in body, **AAFIYYAT** in life, **AAFIYYAT** from ***Gunahs***, **AAFIYYAT** in ***Dunya,***

AAFIYYAT of deen....the commentary of this is O Allah, I seek protection in You that my **AAFIYYAT** be changed. As generally everything is in order at home, in the business etc. Thus, in this ***Duaa*** we supplicate that all the **AAFIYYAT**, which is also a ***Ne'mat***, which we experience not to be converted. There is a difference between **ZAWAAL-E-NE'MAT** and **TAHAWWUL-E-AAFIYYAT**. The difference, which ***Mullah Ali Qari*** (رحمۃ اللہ علیہ) has explained, is that though the two sentences and the two ***Duaas*** are very similar, in **ZAWAAL-E-NE'MATIK**, the meaning is that protection is sought in Allah (سبحانہ وتعالیٰ) from any ***Ne'mat*** being taken away, but no problem takes its place, and **TAHAUWWAL-E-AAFIYYATIK** means that protection is sought in Allah (سبحانہ وتعالیٰ) from a ***Ne'mat*** being taken away, and that a problem, a difficulty is also experienced together with the loss of the ***Ne'mat***. For example, with regard to **ZAWAALE NE'MATIK**, If one is driving a car, and the car gets stuck. Here a ***Ne'mat*** is taken away. One's transport, one's ease, comfort has been taken away. Once the car is repaired one would be back on one's way. However, with **TAHAWWALI AAFIYYAT**, an apt example would be that one drives into another car, causing an accident, one's own car would not be mobile. and one had to carry the burden of someone else's vehicles immobility and repair as well, thus one has an extra 'headache' as well. Therefore by making this ***Duaa***, one requests for the protection of a ***Ne'mat*** being taken away, and it should not happen that one would do something from which should stem additional problems.

وَفُجَاءَ ةِ نِقْمَتِکَ

WA FUJAA ATI NIQMATIK

One aspect here is ***Ne'mat*** with a 'noon'and an 'ain', and another aspect is ***Niqmat*** with a '***Noon***' and a '***Qaaf***'. ***Ne'mat*** is a mercy of Allah (سبحانہ وتعالیٰ). ***Niqmat*** is an ***Azaab*** from Allah (سبحانہ وتعالیٰ), and an ***Azaab*** of Allah (سبحانہ وتعالیٰ) which comes suddenly. In some instances one can see the ***Azaab*** of Allah (سبحانہ وتعالیٰ), ***Niqmat*** coming. If a person has ***Deen*** in his life, he

will notice that things are not going right. Upon reflection he will contemplate "... why am I not getting my ***Takbeere Ulaa*** for Fajr ***Salaah***?' or "... why am I not getting my ***Salaah*** with ***Jamaat***?" This person will see that problems are coming into his life. It isn't just that he is sleeping late and that he is tired, there is a definite lack of urge in making ***Ibaadat***. If ***Taubah, Istighfaar*** is not made, and attempts are not made to correct his life, it will be like dirt in a fuel line that whould cause a vehicle to occasionally get stuck here and there.

However, it will eventually get stuck at a crucial time, probably in a dangerous place, without being able to start again. Therefore this should be fixed immediately. Similarly, when a person notices that problems are becoming prevalent in his life, and these problems first appear in a person's ***Deeni*** life, then they come into our ***Dunyawi*** life. It is only when these problems come into our ***Dunya***, that we start wondering what had happened. Allah (سبحانہ وتعالیٰ) gives us enough warnings.

This ***Duaa*** pleads to Allah (سبحانہ وتعالیٰ) to protect us from His sudden ***Azaab***. Without warning everything just explodes into problems, everything around just becomes dark, and there are sudden problems. Problems like losing one's family, losing one's children, losing one's business, losing one's job, one becomes extremely ill, in hospital, and no one comes to visit one, nobody even asks your condition. This ***Duaa*** pleads for **FUJAA ATI NIQMATIK**, protection from the ***Azaab*** (punishment of Allah (سبحانہ وتعالیٰ).

وَجَمِيعِ سَخَطِكَ

WA JAMEE'I SAKHATIK

And save me from all those things that displease You O Allah! An example of this is when ***Hazrat Sufyaan-e-Thauri*** (رحمۃ اللہ علیہ) once related to his friends that he committed a ***Gunah*** on account of which, for five months Allah (سبحانہ وتعالیٰ) deprived

him of ***Tahajjud Salaah***. Everyone pondered what this ***Gunah*** was that this great ***Imaam*** had committed for Allah (سبحانہ وتعالیٰ) to have punished him in this way. He related that his ***Gunah*** was that he saw somebody crying, and in his heart he thought that this person was pretending to cry, he was not genuine, not sincere in the shedding of his tears, he was just crying as a show for people to see.

Thus, these are the sort of things that displease Allah (سبحانہ وتعالیٰ). We don't realise this as a means of Allah (سبحانہ وتعالیٰ)'s displeasure. Let alone us thinking bad of people, it is a pleasure and a joy for us in our times to make ***Gheebat*** (backbite) about others. If we know of anyone's fault, we magnify it before letting others know about it, and if there isn't a fault we make false accusations about others. When just the thought by ***Sufyaan Thauri*** of a person not being genuine had caused the loss of five months of ***Tahajjud Salaah***, then we should understand why there is no ***Deen*** in our lives, why there isn't ***Salaah***, ***Roza***. Where or when will ***Nawaafil***, ***Duaa***, crying in the ***Duaa***, ***Zuhad***, and ***Taqwa*** come in our lives when we are involved in much worse. Therefore by reciting **WA JAMEE'I SAKHATIK** we ask that Allah (سبحانہ وتعالیٰ) save us from all things that displease Him. When Allah (سبحانہ وتعالیٰ) is displeased, **ALLAHU AKBAR**! When a person starts asking people, then Allah (سبحانہ وتعالیٰ) closes the door of ***Duaa*** on that person. Thus he does not get the ***Taufeeq*** to ask from Allah (سبحانہ وتعالیٰ) anymore. When a person inclines to ***Dunya***, and he accumulates ***Dunya*** more than what he requires, then Allah (سبحانہ وتعالیٰ) takes away the enjoyment of ***Ibaadat*** from that person. Now that person wonders why he doesn't enjoy his ***Ibaadat*** anymore, and he looks upon others, who enjoy ***Ibaadat***, running and making ***Ibaadat***, sacrificing, as mad. This person has been deprived because he has made ***Dunya*** his object. Therefore everything that displeases Allah (سبحانہ وتعالیٰ) will display itself by us getting further from Allah

(سبحانہٗ وتعالیٰ) and from the *Deen* of Allah (سبحانہٗ وتعالیٰ). So the *Duaa* is, "O Allah (سبحانہٗ وتعالیٰ) save me from all those things by which Your displeasure, unhappiness and wrath is incurred."

Another *Duaa* taught to us by **HUZOOR NABI-E-KAREEM** (صلی اللہ علیہ وسلم), is the *Duaa*

DUAA 4

DUAA FOR SEEKING PROTECTION FROM DIFFICULTY, WRETCHEDNESS, BAD TAQDEER (PREDESTINATION), AND TAUNTING OF THE ENEMIES.

اَللّٰهُمَّ اِنِّيْٓ اَعُوْذُبِكَ مِنْ جَهْدِ الْبَلَاءِ وَدَرْكِ
الشَّقَآءِ وَسُوْٓءِ الْقَضَآءِ وَشَمَاتَةِ الْاَعْدَآءِ

ALLAAHUMMA INNI A OOZHUBIKA MIN JAHDIL BALAA WA DARKISH SHAQAA WA SOO IL QADHAA WA SHAMAATATIL A'ADAA

I seek refuge in Allah from severe calamaties, and from the grips of ill hope, and evil destiny, and from the taunting of the enemies.

In the *Tashreeh* (commentary) of the first line, **ALLAAHUMMA INNI A OOZHUBIKA MIN JAHDIL BALAA**, the word '**BALAA**' is used in urdu and gujerati as well. The meaning of the word '**BALAA**' is *Museebat,Takleef*, (hardship). **JAHDE BALAA** means very severe hardship. *Hazrat Ibne Abbaas* (رحمۃ اللہ علیہ) gives an example of what a big hardship is.

The example is
QATHRATUL EYAAL WAQILLATUL MAAL. كَثْرَةُ الْاَيَال وَ قَلِيْلَةُ الْمَال

That is, a person who has many children and no money. For example he has twelve or fourteen children, and each of them have a different need simultaneously. In the morning each

one of them have a need to have breakfast, and he has nothing to give them, as he is poor. Somehow he might manage to give them breakfast, and before he knows, it is time for lunch, and he has to look for something to feed his wife and children again.

Then one day the one child is in need of a pair of shoes, the other child needs medical attention, and children don't know that there isn't anything to provide,and they cry for what they want, so what hardship would the father go through trying to fulfill their needs. Therefore the ***Duaa*** is a plea to Allah (سبحانہ وتعالیٰ) to save one from such calamity.

Another example of '**JAHDE BALAA**' is given by ***Hazrat Moulana Hakeem Akhtar Saheb*** (دامت برکاتہم) which goes as follows; Once in a hospital in Karachi, a person had such stomach pain, that he was bellowing like a cow. Who knows how many millions of kinds of hardship a person could encounter in one's lifetime. Therefore by making this ***Duaa***, one makes a plea to Allah (سبحانہ وتعالیٰ) to save one from these kinds of hardships.

وَدَرْكِ الشَّقَآءِ

WA DARKISH SHAQAA

Shaqaa is ***Shaqaawat,*** 'wretchedness' that one's heart becomes black. '**DARKO**' means that such wretchedness reaches my heart. What is this wretchedness? An example of this is given by ***Hazrat Ibne Mas'ood*** (رضی اللہ عنہ), who states that person commits such a ***Gunah*** (sin) after which the doors of ***Taubah*** close on that person. Now the ***Taufeeq*** of ***Taubah*** is taken away from that person, such is the extent of ***Gunah*** that this person had committed.

Our ***Sheikh, Hazrat Moulana Hakeem Akhtar Saheb*** (دامت برکاتہم) gives an example that when ***Hazrat*** was in Nazimabad, a suburb of Karachi, there was a person who was very educated in the

secular field. He had studied in the United States, where he had obtained many degrees, and he knew many languages too. However, his condition was such, that he would interfere with any woman he laid his eyes on, and he would criticise, insult, and disrespect the ***Ulama*** he came into contact with. His condition became such towards the end of his life, that he lost his mental capabilities, and he used to drink the dirty water that flowed in the gutters. ***Hazrat*** took pity on him, and because he wouldn't listen to any ***Aalim***, ***Hazrat*** sent a friend of his to explain to him that the end of his life was near, and that he should make ***Taubah***.

The reply of this 'educated' person is a great eye-opener to us all. He replied, "I am a very learned person, I have so many degrees, I am a linguist, I know so many languages, but that word which you have asked me to say (***Taubah***) doesn't want to come onto my tongue. Yet every other word comes onto my tongue with ease.

According to ***Shari'at Taubah*** is not just saying '***Taubah***'. There are four conditions to ***Taubah***, but even just the word wouldn't come onto his tongue. Therefore, there are certain ***Gunahs*** one commits through which Allah(سبحانہٗ وتعالیٰ) removes the ***Taufeeq*** of making ***Taubah*** after they are commited. Therefore one should be very particular and careful of one's actions. Of the ***Gunahs*** that are very dangerous, one is the disrespect, and insulting of ***Ulama, Buzurgaane Deen,*** of ***Auliya***. It is clear in a ***Hadith Shareef***, a ***Hadith-e-Qudsi***,

مَنْ عَاذٰی لِیْ وَلِیًّا فَقَدْ اٰذَنْتُہٗ بِالْحَرْبِ

MAN AAZAA LI WALIYAN FAQAD
AAZANTUHU BIL HARB

Anyone who hurts a Wali of Mine,
I declare war upon him.

When Allah (سبحانہ وتعالیٰ) Himself declares war, what will be left of a person? It is like the island of Seychelles declaring war on the United States of America. Our response to a declaration of this nature would be, "...are their heads right?" However to Allah, what is America? ...Nothing ...not even equivalent to the wing of a mosquito. A war against Allah (سبحانہ وتعالیٰ) ...against such a Power! What will be left of a person?

It is advisable for ***Buzurgaane Deen***, ***Ulama***, and pious, religious people that when they are wronged, to take a bit of 'retaliatory action' themselves, for if they themselves do not take 'retaliatory action', then Allah (سبحانہ وتعالیٰ), Himself takes action on their behalf, and Allah (سبحانہ وتعالیٰ)'s action in terms of revenge is very, very severe.

One ***Buzurg***, walking with his ***Khaadim***, apporached a well to draw water. Present at the well was a woman, who started speaking ill of the ***Buzurg***. The ***Buzurg*** instruced his ***Khaadim*** to slap the woman. The ***Khaadim***, knowing the ***Buzurg's*** cool temperament, and that he was always very kind and very soft, and not comprehending the reason for this unusual instruction, did not respond. Then suddenly the woman fell down, dead. The ***Buzurg*** became angry with his ***Khaadim***, and expressed that he had instructed that the ***Khaadim*** take some retaliatory action. Now that he didn't take the retaliatory step, Allah (سبحانہ وتعالیٰ) had taken it on his behalf.

Therefore the insulting of and abusing of ***Buzurgs***, ***Aalims***, and pious is a very dangerous act. ***Hazrat Sheikh, Moulana Zakariyyah*** (رحمۃ اللہ علیہ) has written that Allah (سبحانہ وتعالیٰ)'s punishment is of two types. One is a light punishment, and one is a very severe punishment. A light punishment is like for example, when a person becomes blind, or paralysed, etc. For us this would sound as a severe punishment, but ***Hazrat*** says that this is a light punishment. Light, because in most cases after such a

punishment, a person would make ***Taubah***.

A severe punishment is when Allah (سبحانہ وتعالیٰ) increases a person in his health, wealth, and general prosperity. We would envisage this as a great ***Ne'mat***, one wouldn't come close to thinking of this as a punishment, let alone a severe punishment. However, the increase in health, helps to take him further from Allah (سبحانہ وتعالیٰ). His increase in health makes him commit more ***Gunahs***. The thought of ***Taubah*** and ***Istighfaar*** doesn't dawn in his mind at all. Then when Allah (سبحانہ وتعالیٰ)' tightens the noose', when his ***Gunahs*** increase to such a great level, then his punishment is much worse. This ***Dunya's*** punishment is small, ***Aakhirat's*** punishment is heavy.

Once Allah (سبحانہ وتعالیٰ) enquired from ***Malakal Maut*** (the Angel of death), if he had ever felt surprised at the time of removing the soul of any person. His replied, 'Yes, O Allah! On two occasions. One was when I was instructed to remove the ***Rooh*** of a disbeliever. He was on his death bed, and his desire was to eat a certain type of fish before his end. This fish was not found in the waters near where he lived, and it had to be obtained from the waters of a far off land.

However Allah (سبحانہ وتعالیٰ), You and made the arrangement that the fish be caught, transported, prepared, and that he had the enjoyment of eating the fish before his soul was removed. On the other occasion, a believer, a ***Mu'min*** was in the throes of death. He wanted water due to the difficulties of ***Sakraat,*** 'the pangs of death' and the water was right at his bedside. He stretched out to take hold of the glass, but the glass got knocked over, and all the water fell out, and he passed away without having a sip of the water."

Allah (سبحانہ وتعالیٰ) then explained that the non believer had one ***Neki***, one good deed left at the time just before his death. Even non believers accumulate good deeds in this ***Dunya*** by

looking after the destitute, the needy, animals, humanitarian work etc. they get the ***Thawaab***, but in ***Dunya***. Therefore he had one ***Thawaab*** left, and that I gave to him in ***Dunya***. However, with regard to the ***Mu'min***, he had one ***Gunah*** left, and one ***Gunah*** of the Hereafter is terribly severe, so therefore meted out his punishment in this ***Dunya*** by not affording him the opportunity of partaking of a sip of water, washing off the sin in this ***Dunya***, and saving him from a more painful punishment in the Hereafter.

Therefore the punishment of the Hereafter is extremely severe, and Allah (سبحانہ وتعالیٰ) by taking away a person's eyesight as a form of punishment, would cause a person to suffer, but how much of his ***Gunahs*** are washed away? And when a person is increased in ***Dunya***, and he uses it in wrong ways, this is a severe punishment. Such ***Gunahs*** in most cases are not regarded as a punishment. Allah (سبحانہ وتعالیٰ) says in the ***Qur'aan Shareef***:

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ
شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُم بَغْتَةً

FALAMMAA NASOO MAA ZUKKIRU BIHI FATAHNA ALAIHIM ABWAABA KULLI SHAY HATTAA ITHAA FARIHU BIMAA OOTOO AKHAZNAAHUM BAKHTATAH

But when they forgot the warning they had received, We opened to them the gates of all (good) things, until, in the midst of their enjoyment of Our gifts, all of a sudden, We called them to account, when lo! they were plunged in despair!

(Surah: Al An'Aam Ayat 44)

When these people forgot, they did not pay any attention to nor take heed of that which We reminded them of over and over again. We opened the doors of everything of this ***Dunya*** to them. Then suddenly they became very proud. We caught them then suddenly, and took them to task.

There was no car in the house, now there are two or three cars. There was no income, now they have five or ten shops. We opened everything their health We improved. Then suddenly they became very proud. We caught them suddenly, and took them to task.

An analogy of this is that a mouse is troubling the housewife, nibbling at the potatoes one day, having a meal of the mealie meal next, chewing the housewife's scarf on another day. Now her tolerance has reached a low, the mouse is now getting totally out of hand. So she buys some cheese, or some ***ghee roti*** and that too, of a good quality. She then places the cheese at the mouth of the mouse hole. So the mouse thinks that these people are very happy with him. They have given him so much of ***Ne'mat*** (bounties), such as nice, juicy piece of top quality cheese, and right at the door of his house. When he goes to eat the cheese, the trap slams on him so suddenly and so quickly, and it's life is taken. The housewife gave the mouse the ghee roti and the cheese, not because she was happy, On the other hand, the parrot that she is happy with, also gets ***ghee roti***.

Therefore ***ghee roti*** can come for both parties. For one it is a ***Ne'mat***. and for one it is a ***Niqmat***, it is an ***Azaab*** from Allah. If one's ***Dunya*** is increasing, and one checks oneself, and one is within the limits and confines of ***Shariat***, there is nothing ***Haraam***, within ***Halaal*** all these ***Ne'mats*** are coming, then it is a ***Ne'mat***.

And if one checks oneself and if one sees that whatever is coming is coming from bribery, interest, extortion, and one's ***Dunya*** is increasing, then realise that this is not a ***Ne'mat*** from Allah, it is ***Niqmat***, and Allah (سبحانہ وتعالیٰ) is giving it so that Allah (سبحانہ وتعالیٰ) will take you to task sometime.

One other ***Gunah*** (sin) is the taking of interest. Giving of interest is also ***Haraam***. People buy things on hire purchase (HP). They pay interest on their purchases. This is also ***Haraam***. The act is ***Haraam***, though their money is not 'polluted', they are involved in a ***Haraam*** act. However, taking interest is even worse. Because one is involved in a ***Haraam*** act, and one's income, one's eating is also ***Haraam***. This is also a terrible ***Gunah***, of which, in the ***Qur'aan Shareef***, Allah (سبحانہ وتعالیٰ) has declared war on those who take interest. Interest comes in various forms, though many different names have been given to it, for example, insurance. When it comes to the name insurance, a person quietly, without anyone knowing, accepts the money. This is ***Haraam***.

In terms of ***Haraam***, a person went to ***Hazrat Mufti Mahmood Saheb*** (رحمۃ اللہ علیہ), and complained that he had been robbed of his money. He also admitted that among the money that was taken was ***Haraam*** money. ***Hazrat Mufti Saheb*** (رحمۃ اللہ علیہ) said that the person should make ***Shukr*** that the thieves had only taken the money. ***Haraam*** is such that it would take the ***Halaal***, as well as one's life. Therefore that which is ***Haraam*** is very dangerous.

A man from one of our country towns, who was elderly and of a 'backward' nature, the word 'backward' here is used to explain a deeni type of person, because these days this is how ***Deeni*** type of people are branded, had never taken out insurance on any of his vehicles. When his son entered the business, they bought a Bakkie, and the son insured the vehicle. The father said to the son that this bakkie will now definitely be stolen. It wasn't two weeks later that the Bakkie was stolen. The father then said that none of his vehicles over a number of years were ever insured, nor did they get stolen.

There are two occurrences that took place, which are very similar.

One was during the time of the ***Sahabah*** (رضی اللہ عنہم), and one during more recent times in ***Gangoh***, India. The incident related here took place in ***Gangoh***, when the British were ruling. The British ruler over the province was sitting in his office doing his work, and one ***Chapraasi*** (a messenger) came running into his office, shouting that his (the British ruler's) house was on fire. In the villages the houses were clustered, built of mud, and had thatched roofs. The officer did not pay any attention to the messenger. This officer, a white Christian did not even flinch at the news the messenger gave him. Upon much insistence, his reaction to the messenger was that his house could never burn.

Upon further insistence, the officer agreed to accompany the messenger to his house, and with complete confidence and calmness, strolling casually, they approached the officer's house when they noticed that all the houses around the officer's house were on fire, but his house was not on fire. Upon questioning him about this strange event, and the level of his comfort, confidence and his calm response, he replied that he gives ***Zakaat*** as Muslims are supposed to give, after that no Harm would come to any of his properties. ***Zakaat*** is the purifier of the balance of one's wealth. ***Hazrat Sheikh*** (دامت برکاتہم) writes,, that a non-Muslim can have so much of confidence in one command given to us Muslims, yet we don't have it. Allah (سبحانہ وتعالیٰ) says in the ***Quraan Shareef***,

يَمْحَقُ اللّٰهُ الرِّبَوٰا وَيُرْبِى الصَّدَقَاتِ

YAM HAQULLAAHULLAHUR RIBA WA YOORBIS SADAQAAT

Allah will deprive usury of all blessing, but will give increase for deeds of charity: For He loveth not creatures ungrateful and wicked.

(Surah: Al Baqara; Ayat 276)

Allah will destroy from the roots all RIBA (interest) and Allah will increase that given in SADAQAH all the time.

Our brother, ***Ayyoob Chothia*** of Azaadville related this incident that took place at the ***Markaz*** in Mayfair not too long ago. It was the duty of the brothers of Azaadville to stay the night at ***Baitun Noor*** (the ***Markaz)***. There were three cars parked outside the ***Markaz***. The next morning they found that two of the cars were burgled. The cars were burgled and their windows broken and the radios were stolen. ***Bhai Ayyoob*** relates that of the three cars, the one that would draw most attention was his, and the car which had the best radio was his, but his car was not touched. It emerged that both the other cars were insured, and one of the cars belonged to a ***Mufti***. Therefore the ***Nahoosat*** (the evil) of interest, of ***Haraam*** will always have an effect. Allah (سبحانہ وتعالیٰ) says:

اَحَسِبَ النَّاسُ اَنْ يُّتْرَكُوْٓا اَنْ يَّقُوْلُوْٓا
آمَنَّا وَهُمْ لَا يُفْتَنُوْنَ

AHASIBAN NAASU AY YUTRAKU AY YAQOOLU
AAMANNAA WAHUM LAA YUFTANOON

Do men think that they will be left alone on saying, "We believe", and that they will not be tested?

(Surah: Al Ankaboot; Ayat 2)

What? . . . do the people think that they just say, "We bring ***Imaan*** and they won't be tested?"

How is a person going to be tested if he has insurance? Tested you will be when you don't have insurance. Allah (سبحانہ وتعالیٰ) will bring those days as well. When you lose something you will feel its loss, and that is where the real test is, but when one has insurance, and a loss occurs, one hardly feels the loss, as the item-and more than is value-will be replaced depending on the dishonesty of the claimant. A lady in this vicinity, whose house was burgled recently was very happy. She quipped, ***"Awe to handoo nawoo malhe"*** (Now we will get everything

new). They stole all her old things and the insurance will replace them with new things.

Though now and then Allah (سبحانہ وتعالیٰ) will sometimes test the faithful, but generally Allah's great protection comes when there is no involvement in interest, insurance, and ***Haraam***.

Another ***Gunah*** (sin) by which a person suffers the consequences in this ***Dunya***, a severe ***Gunah***, and the ***Taufeeq*** of ***Taubah*** is taken away, is the disrespect of parents. The ***Hadith Shareef*** states that when people disrespect their parents, Allah (سبحانہ وتعالیٰ) sends His ***Azaab*** in this ***Dunya***. Before ***Maut***, the ***Azaab*** will be tasted. The ***Qur'aan Shareef*** went to the extent of saying



FALAA TAQULLAHUMAA OOF

Thy Lord hath decreed that ye worship none but Him, and that ye be kind to parents. Whether one or both of them attain old age in thy life, say not to them a word of contempt, nor repel them, but address them in terms of honour.

Don't even say to your parents any word that will hurt their feelings. The word **OOF** is used here because it is used in the Arabic custom. If it were said in our tongue the word **AGH** would be used, or any similar word, to the parents, the ***Qur'aan*** has even made this ***Haraam***. Don't use these words on your parents. The rights of parents are extremely great.

A person came from ***Khuraasaan***, which is very far from ***Makkah Shareef***, carrying his aged mother on his back all the way, made her ***Haj***, and her ***Tawaaf*** to completion, then he asked **Huzoor Nabi-e-Kareem** (صلی اللہ علیہ وسلم), "Have I fulfilled the rights of my mother?" **Nabi-e-Kareem** (صلی اللہ علیہ وسلم) replied that he hadn't even fulfilled the right of one drop of milk that she had given him to drink. Therefore the rights of parents are very important.

Unfortunately, we are living in this western society, and schools, really, are the places where they kidnap our children mentally. We still have to slave for them. We have to feed them, clothe them, and look after them, but they are no more ours. From their insides they are the west's.

They live for the west. The values of the west are their values. They don't have time to accompany parents in visiting the family. What the west has put out for them, that is what their lives have become. Their life is to go with other children for excursions, to play sports with other children. The friends are more important. This is one major sign of ***Qiyamat***, when friends are more important than family. Only that father and mother is good, who give them permission to do as thay please, and who give the money to carry out their whims and fancies. When the parents prohibit them from what is envisaged as wrong, then the parents are not good for them.

With the various media, the television, radio programmes, magazines billboards, schools etc., they take the child from the inside. The heart and mind is theirs, the body is left to you to look after. When you want them to go to ***Madrasah*** after standard five they retort that you are very old fashioned, and very backward. They say that you should 'move with the times.' ***Madrasah*** to them is a waste of time **'NA OOZUBILLAH'** this is how their minds have become. Then they lose respect for their uncles, aunts, ***Ulama***, the ***Moulanas***, the ***Imaam***, then finally they lose respect for you. This is only when your eyes open to what is happening.

This is the kind of protection a person seeks when making the ***Duaa***

وَدَرْكِ الشَّقَآءِ

WA DARKISH SHAQAA

Requesting Allah (سبحانه وتعالى) protection from these ***Gunahs*** from which the ***Taufeeq*** of ***Taubah*** is taken away from a person. ***Gunahs*** like disrespect to the pious, indulging in interest, insurance, disrespect to parents, and the like. These ***Gunahs*** cause the heart to become black, and when the heart becomes black, the condition becomes such that whenever talks of ***Deen*** will take place, the person will fall asleep. However, automatically, just let that subject change, and you talk of politics, sports, and even that person who does not know much about the topic, will contribute. He will be wide awake.

If someone goes to him for a contribution towards a ***Madrasah*** or a ***Masjid***, he will mumble that this is all a waste of time, and he doesn't have money. However, if he is told about some lottery, or that his friends are going to some night club and the tickets cost so much, he will oblige with a payment long in advance. For ***Deen*** he hasn't got the money, but when a wedding takes place in the family, then money is spent for every ***Riwaaj*** (custom) that is contrary to ***Shar'iat***, and he has got money for it. When the heart becomes black, then it opens for all the wrong things. Therefore this ***Duaa*** asks for protection from a heart that gets blackened.

وَسُوْٓءِ الْقَضَآءِ

WA SOO IL QADHAA

QADHAA means ***Taqdeer***, **SOO** means bad. Therefore **WA SOO IL QADHAA** means that one asks for protection from a bad destiny. Who knows what the next moment holds for us. The next phone call received can reveal some grievous news. One's life can be changed forever. The next knock on the door, We don't know what the next moment holds for us. Therefore. O Allah! if anything bad is written in my ***Taqdeer***, then save me from it. Here, there is a general common belief, that ***Taqdeer*** cannot be changed. This means that we as ***Makhlooq***, as ***Insaan***, cannot change ***Taqdeer***.

This does not mean Allah can't change ***Taqdeer***. If Allah (سبحانہ وتعالیٰ) cannot change ***Taqdeer***, then, **NA OOZUBILLAH**, ***Taqdeer*** is above Allah (سبحانہ وتعالیٰ), and then Allah (سبحانہ وتعالیٰ) is not Allah. Allah (سبحانہ وتعالیٰ) is above ***Taqdeer***. Anything that is written in ***Taqdeer*** can be changed by Allah (سبحانہ وتعالیٰ). And this is the meaning of the ***Hadith***, that nothing can change ***Taqdeer*** but ***Duaa***. Which means that if we make ***Duaa*** to Allah (سبحانہ وتعالیٰ), Allah will change ***Taqdeer.*** This ***Duaa,*** itself, taught by **NABI-E-KAREEM** (صلی اللہ علیہ وسلم), is to teach us to supplicate O Allah! If anything bad is written in our ***Taqdeer***, You change it for me. What a valuable ***Duaa*** this taught by is. Today one is a millionaire, tomorrow one is bankrupt. Today a person is healthy, tomorrow he is struck by a deadly disease. Today a person is depend upon for assistance, tomorrow he is dependant on assistance.

وَشَمَاتَةِ الْاَعْدَآءِ

WA SHAMAATATIL A'ADAA

O Allah (سبحانہ وتعالیٰ) save me from the laughing of the enemy. Generally a person has enemies, who are jealous of him, and they are waiting for that occasion so that something should go wrong in his life, his house, his institution, his business, his dear ones etc. and they go around talking of what had gone wrong, and people enjoy doing this.

There are a few more points to understand in this regard. One must realise that **AA'DAA**, enemies, every person has, and there is nothing wrong in having enemies. Many a person supplicates that he should not have any enemies in this world, or in his life. ***Buzurgs*** say that the worst day in a person's life is the day when he does not have an enemy. What does this mean? Take for example, a wall. Nobody makes enmity with a wall, nobody is jealous of a wall. Nobody is the enemy of a donkey, because these things don't have any ***Kamaal***, any achievement, or perfection, any beauty or goodness in them.

The moment, a person has any achievement, then there are people who become jealous. This is natural. Besides, Allah (سبحانہٗ وتعالیٰ) says in the ***Qur'aan Shareef***

وَ كَذَالِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا

WA KAZHALIKA JA'ALNAA LIKULLI NABIYYIN ADOOWA

Thus have We made for every prophet an enemy among the sinners: but enough is thy Lord to guide and to help.

Allah (سبحانہٗ وتعالیٰ) says,: For every Nabi We made enemies. This was not due to the 'cause and effect' principal, but in terms of **TAKWEENI TOR PAR** (by the laws of Allah (سبحانہٗ وتعالیٰ), which is absolute, and which governs everything).

So when the ***Ambiya*** (عَلَيْهِ الصَّلٰوةُ وَالسَّلَام) had enemies, why are we afraid of enemies? And Allah (سبحانہٗ وتعالیٰ) Himself has the worst of enemies. The atheists who disbelieve in Allah (سبحانہٗ وتعالیٰ), who swear Allah. People like ***Firoun*** came, who were totally dependant on Allah (سبحانہٗ وتعالیٰ), every moment enjoying millions of His bounties, but they turn and renegade against Allah (سبحانہٗ وتعالیٰ). Therefore it is not bad to have enemies. But what you have to save yourself from, is their evil. ***Hazrat Moulana In'aamul Hassan Saheb's*** (رحمۃ اللہ علیہ) famous ***Duaas*** were;

اے اللہ! ہر فتّین کے فتنے سے بچا

"AI ALLAH HAR FITTEEN KE FITNE SE BACHAA."

"O Allah save me from the Fitna of every Fitteen."

The ***Fitteen*** will remain, but save me from the ***Fitna*** he wants to cause.

"ہر دشمن کی دشمنی سے بچا، ہر حاسد کے حسد سے بچا"

**"HAR DUSHMAN KE DUSHMANI SE BACHAA,
HAR HAASID KE HASAD SE BACHAA",**

and this is in the *Qur'aan Shareef*;

وَمِنْ شَرِّ حَاسِدٍ اِذَا حَسَدَ

WA MIN SHARRI HAASIDIN IZHAA HASAD

"And from the mischief of the envious one as he practises envy.

O Allah! Please save me from the evil of the **HAASID** (envious person) when he makes **HASAD** (envies) to me. The **HAASID** will remain, let him burn to death in his **HASAD**, no problem with that, but when he wants to Harm me, save me from that Harm he wants to cause.

Therefore, **WA SHAMAATATIL AADAA** وَشَمَاتَةِ الْاَعْدَآءِ O Allah don't give the enemy an opportunity to laugh at me. In other words, O Allah (سبحانہٗ وتعالیٰ) save us from something that should go wrong in our houses. What a beautiful *Duaa*, we should make a point of reading this *Duaa* daily for our protection.

Another *Duaa* taught to us by **NABI-E-KAREEM** (صلی اللہ علیہ وسلم)

DUAA 5

A DUAA REQUESTING ALLAH (سبحانہٗ وتعالیٰ)'S PARDON

ـمَّ اِنَّکَ عَفُوٌّ کَرِیْمٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّیْ

ALLAHUMMAA INNAKA AFUWWOON KAREEMUN TUHIBBUL AFWUA FA'FUANNI

This is a *Duaa* that was given to *Hazrat Ayesha* (رضی اللہ عنہا), upon her enquiry from **NABI-E-KAREEM** (صلی اللہ علیہ وسلم), that if she were to find **LAILATUL QADR**, what *Duaa* should be recited. **HUZOOR** (صلی اللہ علیہ وسلم) replied that the above *Duaa* should be read in abundance. The *Duaa* is;

اَللّٰهُمَّ اِنَّكَ عَفُوٌّ كَرِيْمٌ

ALLAHUMMAA INNAKA AFUWWOON KAREEMUN

"O Allah, You are an embodiment of forgiveness. You are forgiveness itself."

The forgiveness of Allah (سبحانه وتعالىٰ) is so great, that on the Day of ***Qiyamah***, ***Shaitaan*** will also get the hope of attaining the forgiveness of Allah (سبحانه وتعالىٰ). So much will be Allah (سبحانه وتعالىٰ)'s mercy on the Day of ***Qiyamah***. On the Day of ***Qiyamah***, Allah (سبحانه وتعالىٰ) will take certain people's cases 'in camera', so that nobody else would know of the sins and faltering of that person. Allah (سبحانه وتعالىٰ) will then highlight all the minor sins of that person. This person will have no ***Alibi***, or excuse, and will admit to his sins, and after admitting to his sins, he begs Allah (سبحانه وتعالىٰ) to forgive him, to have mercy on him. Allah (سبحانه وتعالىٰ)'s reply will be that all his sins have been forgiven, and not only have his sins been forgiven, but all his sins would be converted to good deeds.

After having experienced Allah (سبحانه وتعالىٰ)'s mercy, the person will quickly add that he had not only committed these minor sins, but he has many major sins that were committed as well.

In this ***Dunya***, the incident is famous of the person who killed ninety nine people, and then went to a ***Padre*** (priest) and asked him **HAL LEE MIN TAUBATIN**? Is there any ***Taubah*** for me? The ***Padre*** asked, "Ninety nine murders?.... where can there be ***Taubah*** for you?" He was a person of such a nature, that he thought, "Why sholud I leave my score at ninety nine. I might as well score my century", and he mudered the ***Padre*** too.

However, that was a bad act he pursued, but again Allah (سبحانه وتعالىٰ) placed into his heart the feeling that he should pursue the route to attaining Allah (سبحانه وتعالىٰ)'s forgiveness, that he should make ***Taubah***.

This feeling, whenever it comes to a person's heart, a desire to make ***Taubah***, regard it as a great guest of Allah (سبحانہ وتعالیٰ). One should receive this 'guest' as best one can. Do not delay in making ***Taubah***. It is a great gift from Allah. Many people ask that they want the ***Jazb,*** want to be drawn by Allah (سبحانہ وتعالیٰ) towards Him. Those occasions, when they occur, are the times when Allah's ***Jazb*** is at hand. Allah (سبحانہ وتعالیٰ) has placed in your heart the desire to make ***Taubah***, it is a chance to make use of, to change your life. Allah (سبحانہ وتعالیٰ) affords each one of us this opportunity. It is we who don't allow ourselves to get drawn towards Allah (سبحانہ وتعالیٰ).

Hazrat Maalik Ibne Dinaar (رحمۃ اللہ علیہ), was a great ***Buzurg***. Before he was drawn by the ***Jazb*** of Allah (سبحانہ وتعالیٰ), he was an alcoholic, addicted to his bottle, and his glass. Allah (سبحانہ وتعالیٰ) blessed him with a wonderful little daughter whom he doted upon. Whenever he wanted to drink, his daughter would come and throw out the contents of the glass. A person who loved his tonic so much would get angered by this action, however ***Maalik Ibne Dinaar*** loved his daughter so much that he didn't mind. However, his daughter passed away at the age of two, and this had a very great effect on him. He then had a dream in which he saw himself on the Day of ***Qiyamah***, where all the people are going towards Allah (سبحانہ وتعالیٰ), and he was among the people. But there was a huge snake behind him chasing him, and he was trying to get away from this snake.

He was aged,and weak, and he had no strength. So, on his way, he asked somebody to help him. The person from who he requested assistance told him that he, too, was quite frail, but pointing in a certain direction, he instructed ***Maalik Ibne Dinaar*** to go in that direction. After following the direction, he came to a place where he saw the fire of ***Jahannam*** blazing. The black smoke rising high, but the snake was still continuously behind him, chasing him. As he ran away, he saw the same old

man again. He said, "Please help me, I'm in a terrible condition, and I need help. I am in this distressful state." The old man replied that he was too weak to help him, but he advised that the ***Amanat*** of the Muslims are kept in a certain direction, and he requested ***Maalik Ibne Dinaar*** to go there, as there may be a chance of something that was held in trust for him. When he got there, he saw a number of beautiful chambers, and he saw his daughter coming out from one of these chambers, his daughter was his ***Amanat*** and as she was coming out of this chamber, she was reciting the ***Aayat*** of the ***Quraan-e-Paak*** to him,

أَلَمْ يَأْنِ لِلَّذِيْنَ اٰمَنُوْٓا اَنْ تَخْشَعَ قُلُوْبُهُمْ لِذِكْرِ اللّٰهِ

ALAM YA'NI LILLAZHEENA AAMANOO
AN TAKHSH'AA QULOOBUHUM LIZIKRILLAAH

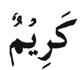
Has not the Time arrived for the Believers that their hearts in all humility should engage in the remembrance of Allah and of the Truth which has been revealed (to them), and that they should not become like those to whom was given Revelation aforetime, but long ages passed over them and their hearts grew hard? For many among them are rebellious transgressors.

What! Has the time not yet come for the believing people that their hearts melt and become soft for Allah (سبحانہ وتعالیٰ)'s remembrance - to turn to Allah (سبحانہ وتعالیٰ)?

WALLAH! When one understands when reading this ***Aayat*** when making ***Tilaawat***, it takes one's heart out. ***Maalik Ibne Dinaar*** in his dream made ***Taubah***, and the snake then vanished. Then he asked her, the symbolism of the big snake that was following him. She replied it was his Bad ***Aa'maal***. Then he enquired the symbolism of the old man, and she replied that he was symbolic of his good deeds, his good ***Aa'maal***, but they were so few, and so weak, that is why they appeared in the form of an old man, though very handsome. Then ***Maalik Ibne Dinaar*** changed his life.

Therefore occasions of this nature come to everyone. The occasion of making ***Taubah***. ***Aayat*** after ***Aayat*** of the ***Qur'aan Shareef*** are sufficient cause and explanation for one to make ***Taubah***.

Coming back to the meaning of the above ***Duaa***, Allah (سبحانہ وتعالیٰ) is that Being Who is Forgiveness Himself. Allah (سبحانہ وتعالیٰ) places into the hearts of His ***Bandaa*** to make ***Taubah*** (ask for forgiveness, and Allah (سبحانہ وتعالیٰ) WILL forgive. Allah (سبحانہ وتعالیٰ) is ready, and waiting. All we need to do, irrespective of the sin committed, is to make ***Taubah***. Which husband, which wife is so forgiving? Which husband would forgive his wife if she was disloyal to him? Which father will be so forgiving to his son? We are disloyal to Allah (سبحانہ وتعالیٰ) in the presence of Allah (سبحانہ وتعالیٰ), after Allah (سبحانہ وتعالیٰ) has created us, after partaking to the limits, sustenance from Allah (سبحانہ وتعالیٰ), but just ask for forgiveness, and you're forgiven. Allah (سبحانہ وتعالیٰ) is the Being who is AFUWWUN (forgiving). When reciting this ***Duaa***, don't let it be a mere formality from force of habit that it gets recited. Ponder over the meaning of what is read. The ***Duaa*** further refers to Allah (سبحانہ وتعالیٰ) as



KAREEMUN

"Allah Ta'aala is Kareem."

KAREEM is that Being,

1 اَلَّذِیْ یُوْتِیْ بِدُوْنِ سُؤَالٍ

. . . ALLAZHEE YU'TEE BI DOONI SU'AAL . . ., and

2 اَلَّذِیْ یُوْتٰی فَوْقَ مَاتَمَنّٰی بِهِ

ALLAZHEE YU'T FOWQA MAA TAMANNAA BI, . . ., and



3 اَلَّذِیْ یُوْتِیْ بِدُوْنِ الْخَوْفِ اَنْ یَنْفَدَ مَا عِنْدَہٗ

ALLAZHEE YU'TAA BI DOONIL KHAUFI AI YAN FADA MAA 'INDAHU

Who gives us without us asking, and the Being Who gives us more than what we expect. ***Hazrat Moosa*** (علیہ السلام) went to fetch fire from the mountain, and Allah (سبحانہ وتعالیٰ) gave him ***Paighambarie*** (prophethood). This is how much Allah (سبحانہ وتعالیٰ) gives, and when Allah (سبحانہ وتعالیٰ)gives, Allah (سبحانہ وتعالیٰ) doesn't have to 'budget', implying that **NA-OOZOOBILLAH**, Allah (سبحانہ وتعالیٰ) would be scared that all His forgiveness will get exhausted. This is the greatness of the Being from Who we ask.

تُحِبُّ الْعَفْوَ

TUHIBBUL AFWUAA

O Allah! You love to forgive, so forgive me.Therefore, quickly, do that which You love, forgive me. Every being has to fulfill responsibilities. There are some responsibilities and duties, which although one does not like doing, one has to carry out. However, there are some things that a person really cherishes and loves doing. For example some people would just love to play a certain sport, or someone else might love eating a certain dish. Others might love reading, in the same way, Allah (سبحانہ وتعالیٰ) loves to forgive. So much so that it is scribed in a ***Hadith-e-Qudsi***, that if all the people of the world have to become righteous and pious, and cumulatively, they don't commit even one sin, Allah (سبحانہ وتعالیٰ) will clear the earth of such people.

Allah (سبحانہ وتعالیٰ) will create such people who will sin, they will then ask for forgiveness, and Allah (سبحانہ وتعالیٰ) will forgive them. Allah (سبحانہ وتعالیٰ) loves to forgive. Allah (سبحانہ وتعالیٰ) enjoys, and loves to forgive, and Allah (سبحانہ وتعالیٰ) is ready to forgive. Our ***Sheikh*** (دامت برکاتہم) says that doctors in a hospital can give up hope with regard to the condition of a patient, and they will

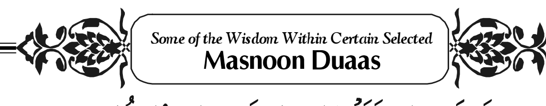
accordingly advise that the patient be taken home, so that he could pass his last few days gracefully at home, and die a dignified death at home with those close to him around him. However, in the line of ***Tasawwuf*** and ***Ta'alluq Ma'Allah***, a person will never ever come to the level where he would be 'written off'. To this extent, that according to one ***Tafseer***, at the time of ***Firoun's*** death, while he was drowning, ***Jibraeel*** (عليه السلام) feared that he may seek forgiveness from Allah (سبحانه وتعالى), recite the ***Kalimah***, and that Allah (سبحانه وتعالى) would forgive him, therefore he quickly stuffed mud into ***Firoun's*** mouth so that there was no chance of such an occurrence taking place. Allah (سبحانه وتعالى)'s mercy is such that people even like ***Firoun*** would get Allah (سبحانه وتعالى)'s mercy.

Hazrat Hakeem Akhtar Saheb (دامت برکاتہم) relates to us, that at the time when ***Shaitaan*** disobeyed Allah (سبحانه وتعالى)'s command, and Allah was angry, and Allah (سبحانه وتعالى) rejected him, and threw him out of His court, but ***Shaitaan*** was such an '***Aarif*** of Allah (سبحانه وتعالى), he recognised Allah (سبحانه وتعالى) to this extent, that he knew that even at the height of Allah's anger, Allah (سبحانه وتعالى) will accept a ***Duaa***. We know, that when the man of the house is angry, the wife will keep quiet, and she will advise the children to also keep a 'low profile', explaining that the father is very angry, he is not in the 'right mood'. But at that time, when Allah (سبحانه وتعالى) was so angry, ***Shaitaan*** knew that he could ask Allah and Allah would accede to his request. ***Hazrat Hakeem Akhtar Saheb*** (دامت برکاتہم) explains that if he had at that time said,



RABBI OONZHUR ILAYYAA

"O Allah have mercy on me, show me Your kindness.
Allah would have shown him kindness.
Instead of what he said,"



قَالَ رَبِّ فَانۡظِرۡنِىۡۤ اِلٰى يَوۡمِ يُبۡعَثُوۡنَ

QAALA RABBI FA ANZHIRNI ILAA YOUMI YUB'ATHOON

(Iblis) said: "O my Lord! give me then respite till the Day the (dead)are raised."

(Surah: Hijr; Ayat 36)

Our ***Buzurgaane Deen*** also bring to our notice that ***Shaitaan*** refused to make only one ***Sajdaah*** by the command of Allah (سبحانہ وتعالیٰ). What will be the case of us, who are refusing so many ***Sajdaahs***?

People make great sacrifices for the things they love. Allah (سبحانہ وتعالیٰ) loves to forgive, therefore we should ask for Allah (سبحانہ وتعالیٰ)'s forgiveness. Allah (سبحانہ وتعالیٰ) is just waiting for us to ask.

Hazrat Moulana Hakeem Muhammad Akhtar Saheb (دامت برکاتہم), again, aptly describes this quality of Allah (سبحانہ وتعالیٰ) with the following analogy. We know that everyone loves to receive presents, gifts. Those gifts which are not found locally, gifts which are foreign, are more appreciated, more cherished.

During the time of ***Hazrat Suleiman*** (عليه السلام), the queen of ***Saba,*** in Yemen, sent her ambassadors to ***Hazrat Suleiman*** (عليه السلام), and with them she sent a gift of three gold bricks. When the ambassadors entered the kingdom of ***Hazrat Suleiman*** (عليه السلام), they found that the roads were paved with gold bricks. The ambassadors became afraid, thinking that if they took the gold bricks to ***Suleiman*** (عليه السلام), they would be accused of lifting the bricks off the road, and presenting them as a gift. They subsequently dropped the bricks where they stood and proceeded.

Similarly, what is it that we can present, so to say, to Allah, that which is foreign. Allah (سبحانہ وتعالیٰ) is **PAAK** (pure). There are no ***Gunahs*** near Allah (سبحانہ وتعالیٰ). Therefore, so to say, we present



to Allah with a load of our 'gift' of ***Gunahs***. There is no shortage in our ***Gunah***, and we have presented this so that Allah (سبحانہٗ وتعالیٰ) can carry forth the act which is so beloved to Him. That is forgiving. Without ***Gunahs***, how is Allah (سبحانہٗ وتعالیٰ) going to forgive? Remember, ***Gunah*** is not a 'gift' to Allah (سبحانہٗ وتعالیٰ). **NA OOZUBILLAH**, but it is as though we are presenting to Allah (سبحانہٗ وتعالیٰ) something in return for that which He loves to do, that is to forgive, therefore we present our ***Gunahs***.

There are times when a person feels depressed, and depression doesn't just occur for any reason, it comes from Allah (سبحانہٗ وتعالیٰ). This happens because of some wrong that we may have committed. If a person has ***Ta'alluq***, he will feel as though Allah (سبحانہٗ وتعالیٰ) has said to him, "Get out of My court". That is why he feels so sad and down. So to come back into the court of Allah (سبحانہٗ وتعالیٰ) is very easy. Just ask for forgiveness. He will be accepted back into the court.

Hazrat Khwaja Azizul Hassan Majzoob (رحمۃ اللہ علیہ) once did something which caused ***Hazrat Moulana Ashraf Ali Thanwi*** (رحمۃ اللہ علیہ) to become angry. Visiting the ***Khanqah***, at that time, was a relative of ***Hazrat Moulana Husain Ahmad Madani Saheb*** (رحمۃ اللہ علیہ). ***Moulana Thanwi*** (رحمۃ اللہ علیہ) reprimanded ***Khwaja Saheb***, and ordered him to get out of the ***Khanqah***. ***Moulana Madani Saheb's*** relative attempted to intercede stating, "***Hazrat Khwaja Saheb*** has made a mistake, besides, he is here for his ***Islaah***, please do not allow him to leave the ***Khanqah***". ***Hazrat Moulana Thanwi Saheb's*** reply to this was, "Am I your ***Sheikh***, or are you my ***Sheikh***?" And ***Hazrat*** duly instructed him out of the ***Khanqah*** as well.

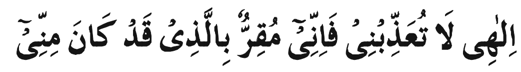
Hazrat Khwaja Saheb held quite an authoritative position with the municipality, but positions don't hold for anything in the ***Khanqah***. So ***Khwaja Saheb*** left the ***Khanqah***, and placed his bed virtually at the door of the ***Khanqah***. He thereafter wrote a little poem which implied that ***Hazrat Moulana Thanwi Saheb*** wouldn't let him in, but he wouldn't move from his position.

The ***Khanqah*** undoubtedly belonged to ***Hazrat Thanwi Saheb***, but the pavement was the municipality's and he wouldn't move from there (out of love for his ***Sheikh***). This poem was subsequently handed to ***Hazrat Moulana Thanwi Saheb***, by which ***Khwaja*** was re-instated and due to that incident got ***Khilaafat***.

Therefore, some people will feel that Allah (سبحانہٗ وتعالیٰ) had 'thrown them out' therefore the easiest way to get re-instated is through ***Taubah*** and ***Istighfaar***, and ***Durood Shareef***.

Sometimes a person is afflicted with some difficulty, and he thinks, and sometimes says, "I don't know which ***Gunah*** I committed to have to be punished like this". These words imply that the person is extremely pious, and due to a small ***Gunah*** committed, he was taken to task. These words are not correct. What one should rather say is, "Which ***Gunah*** **HAVEN'T** I committed, that is why I am afflicted in this manner." We know that our ***Gunahs*** amount to more than our good deeds.

Our servitude to Allah (سبحانہٗ وتعالیٰ) should be a completely committed service. As ***Hazrat Moulana Jalaaluddeen Rumi*** (رحمۃ اللہ علیہ) narrates in his famous ***Mathnawi Shareef***, of the king who instructed one of his servants to jump into the water with the proviso that his clothes shouldn't get wet. Without thinking, the servant jumped into the water. Upon coming out, the king reminded the servant of the proviso, as his clothes were naturally wet. The servant in his reply did not ask the king if his 'screws were loose', and he didn't suggest that the king go for psychiatric treatment. He said only three words, "Please forgive me." This is what you call a ***Banda***, a servant. This is how we ought to be as ***Bandas*** of Allah (سبحانہٗ وتعالیٰ). The above is best explained in the following ***Duaa***:



ILAAHI LAA TU AZYHZIBNI FA INNI MUQIRRUM BIL LAZHEE QAD KAANAA MINNEE

"O Allah, do not punish me, I plead guilty, I stand accused, I do not have an Alibi. All I do now is beg of Your mercy."

Two other ***Duaas*** are the treatment for two killer spiritual diseases, which are pride, and jealousy. The ***Duaas*** are as follows:

DUAA 6

A DUAA FOR MORNING AND EVENING

Duaa for the Morning:

مّ مَا اَصْبَحَ بِیْ مِنْ نِعْمَةٍ اَوْ بِاَحَدٍ مِنْ خَلْقِکَ فَمِنْکَ
دَکَ لَا شَرِیْکَ لَکَ فَلَکَ الْحَمْدُ وَلَکَ الشُّکْرُ

ALLAHUMMAA MAA ASBAHA BI MIN NE'MATIN OW BI AHADIN
MIN KHALQIKA FA MINKA WAHDAKA LA SHAREEKA
LAK FA LAKAL HAMDU WA LAKAL SHUKRU

"O Allah! I haven't made this morning of mine and whichever Ne'mat I have got or the Ne'mat whichever of Your Makhlooq have got is from You. You are One in Your Sifaat (attributes), and in executing Your Sifaat You have no partner. Your are sublime, and have no partner.

Duaa for the Evening:

مّ مَا اَمْسٰی بِیْ مِنْ نِعْمَةٍ اَوْ بِاَحَدٍ مِنْ خَلْقِکَ فَمِنْکَ
دَکَ لَا شَرِیْکَ لَکَ فَلَکَ الْحَمْدُ وَلَکَ الشُّکْرُ

ALLAHUMMA MAA AMSAABI MIN NE'MATIN OW BI AHADIN
MIN KHALQIKA FA MINKA WAHDAKA LA SHAREEKA
LAK FA LAKAL HAMDU WA LAKAL SHUKRU

"O Allah! I haven't made this evening of mine and whichever Ne'mat I have got or the Ne'mat whichever of Your Makhlooq have got is from You. You are One in Your Sifaat (attributes), and in executing Your Sifaat You have no partner. You are sublime, and have no partner.

In terms of pride, if a person thinks that he had achieved whatever bounties by himself, in such a way, that he thinks to himself, and says, “I have the money” or “I have the contacts, the know-how”, this is destruction for him. This ***Duaa*** admits O Allah these ***Ne’mats*** are from You. There is not an iota of share which I hold in it.

On this point, one ***A’alim*** said to ***Hazrat Moulana Hakeem Akhtar Saheb*** (دامت برکاتہم), during a recent visit, that he had just bought a new motor vehicle, a Mercedes Benz, and the stigma attached to a possession of this nature would cause one to become proud. ***Hazrat*** (دامت برکاتہم) reply was that if a person does feel proud, the ***Elaaj*** (treatment) is very easy. Pride, which is termed ***Takabbur***, can be changed to ***Tashakkur*** (thankfulness) to Allah (سبحانہٗ وتعالیٰ)for this Allah (سبحانہٗ وتعالیٰ) given bounty. Pride would cause one to think, “I have got this Mercedes, I have acquired it.” ***Tashakkur*** will cause one to think, “O Allah, You have given me this bounty.” ***Takabbur*** is **BU’D ANILLAAH**, it takes one further from Allah (سبحانہٗ وتعالیٰ). ***Tashakkur*** is **QURB ILALLAAH**, it brings one closer to Allah (سبحانہٗ وتعالیٰ).

The next spiritual disease that this ***Duaa*** INSHA-ALLAH cures is that of jealousy. Jealousy is a terrible disease as well. A person rubs his hands, burning as to why somebody else should enjoy his bounties. The next person is enjoying the fruits of his bounties, while you are burning talking ill of him to your family and friends, while he is oblivious of how you feel. Where is this burning going to get you? When you see any one’s ***Ne’mat***, realise, it is not his achievement, Allah (سبحانہٗ وتعالیٰ) has given him what he possesses.

Allah (سبحانہٗ وتعالیٰ) has made some ***Haafiz-al Qur’aan***, some he has given an abundance of money, others have been bestowed with talents, some people are bestowed with good looks, all this is from Allah (سبحانہٗ وتعالیٰ), it is of no use for you to get jealous! When one gets jealous, one finds fault with Allah’s decision making. It is as if one is saying to Allah (سبحانہٗ وتعالیٰ),



"O Allah! You have given this person a certain ***Ne'mat***, which he doesn't deserve." It is as if you know better than Allah (سبحانہ وتعالیٰ).

A jealous person falls from the eyes of Allah (سبحانہ وتعالیٰ). He has got no value whatsoever in the eyes of Allah (سبحانہ وتعالیٰ). He is creating his own ***Jahannam*** (hell), his own mental prison in which he is torturing himself all the time. All one needs to do is realise that Allah (سبحانہ وتعالیٰ) has bestowed His ***Ne'mat*** upon that person, and be happy with it.

There are many more remedies for this spiritual disease, but this remedy, was taught to us by **NABI-E-KAREEM** (صلی اللہ علیہ وسلم). These diseases constantly attach themselves to us, and **HUZOOR** (صلی اللہ علیہ وسلم) has taught us how to burn out these diseases morning and evening, by reading this ***Duaa***. It is our chemo therapy against the cancerous diseases of pride and jealousy. The most cancer can do, is take you to the ***Qabar*** (grave). These diseases will make your grave a hell, and beyond, it will take you to ***Jahannam*** (hell).

Remember! The spirit of ***Duaa*** is very necessary. Allah (سبحانہ وتعالیٰ) does not accept the ***Duaa*** that comes from an unmindful heart. Therefore, while making ***Duaa*** a person will use beautiful, flowery words. We learn the ***Duaas*** of the ***Imaams*** of the ***Haramain Shareefain***, the ***Duaas*** of ***Hazratjee, Hazrat Moulana In'aamul Hasan Saheb*** (رحمۃ اللہ علیہ), ***Duaas*** of the ***Hadith***, but if the heart is not with the ***Duaa***, Allah (سبحانہ وتعالیٰ) won't accept the ***Duaa***. Despite not having beautiful words for the offering of ***Duaa***, if the heart is connected with Allah (سبحانہ وتعالیٰ), it is worthwhile, this is what is required.

Another ***Duaa*** which **NABI-E-KAREEM** (صلی اللہ علیہ وسلم) has taught us, is the ***Duaa:***

DUAA 7

DUAA FOR GOOD HEALTH, PURITY, CHASTITY, TRUSTWORTHINESS, GOOD CHARACTER, AND SATISFACTION WITH ONE'S TAQDEER (WHAT IS DESTINED FOR ONE)

اَللّٰهُمَّ اِنِّيْٓ اَسْئَلُكَ الصِّحَّةَ وَالْعِفَّةَ وَالْاَمَانَةَ
وَحُسْنَ الْخُلُقِ وَالرِّضَا بِالْقَدَرِ

ALLAHUMMAA INNI AS ALUKAAS SIHHATA WAL IFFATA WAL AMAANATA WA HUSNAL KHULQI WARRIDAA BIL QADR

O Allah, I ask of You good health, purity and chastity, that I should be trustworthy, that I should have good character, and that I should be satisfied with my Taqdeer (what has been destined for me).

This is such a beautiful ***Duaa***, and upon analysis we will observe that each aspect which is requested in this ***Duaa***, is linked to the next aspect. The first aspect is health (***Sihhaah***) this is such a great bounty, that it is reported that ***Hazrat Eesa*** (عَلَيْهِ السَّلَامُ) has said that a thousand ***Ashrafis*** (gold coins) could be placed on one side, and good health be placed on the other side, the good health will always be the far superior item.

Good health, in turn is linked to '***Iffat***' (chastity), pure in body, and from all evil, illicit associations. Thus, if a person wants good health, a prerequisite would be for him to have purity of mind and body. This is very evident, specially in today's times. People are commonly involved in illicit relationships. Homosexuality, and lesbianism are not only rife, but tolerated, and approved as human rights and as individuals free will in terms of laws and constitutions. Therefore one of the worst current disease is the disease of **AIDS**. Therefore, good health is dependant on chastity. If a person's mind is pure and clean,

he will keep his body pure and clean.

If a person, for example has an illicit love affair, his mind will be in this affair all the time. He would perpetually have the fear of being exposed, with the thought that people would find out about this affair, his respect and honour would be destroyed, his family life would be destroyed. Such a person will suffer constant depression. He cannot be open, free, and happy.

He is in shackles all the time. Therefore how can he be in good health? If a person brings chastity in every aspect of his life, he will be guaranteed good health.

About two years ago, ***Hazrat Moulana Abdul Hamid Saheb*** (دامت برکاتہم) was invited for supper by a certain person. Among the people invited, was the manager of a large and well known pharmaceutical manufacturing company, who was at the same ***Dastarkhaan*** as ***Hazrat*** was. This person mentioned to ***Hazrat*** that in the **1980**'s, doctors used to treat a disease as a disease directly. However, now they have realised that our physical illnesses are governed by our mental state. In other words, the mental state of a person shows itself out in the form of some or other physical disease. ***Hazrat's*** reply to this was that doctors have reached this stage, and how much more they would find out is left to be seen. However, the reality is, that our spiritual life that governs our mind, and our mind, in turn governs our physical well being. If a person brings ***Deen*** in his life, automatically, chastity, and purity of the soul, purity of the mind, and purity of the heart will be realised. Upon this his good health is guaranteed accordingly.

Hazrat Moulana Thanwi (رحمۃ اللہ علیہ) has written 'every word of ***Hazrat Moulana Thanwi*** (رحمۃ اللہ علیہ) is worth writing in gold' one of these such beautiful ***Malfoozaat*** (sayings) of ***Hazrat Moulana Thanwi*** (رحمۃ اللہ علیہ) is;

عقل کو طبیعت پر غالب رکھو
اور شریعت کو عقل پر غالب رکھو

AQAL KO TABIYYAT PAR GHAALIB RAKHO
AUR SHARIAT KO AQAL PAR GHAALIB RAKHO

Always let your brain hold the reigns to your desires, and in turn let Shariat hold the regins to your brain.

The next thing that is asked for in this ***Duaa*** is **WAL AMAANAH** (trustworthiness). We all know that trust is an important thing. A person who abuses trust, is thought of as a very low type of a person.

If, for example, a person is entrusted with money belonging to a ***Masjid, Madrasah,*** or even money collected in the name of assistance for people who are suffering due to a natural disaster, and he misuses the money, abuses the trust placed on him. How will such a person be seen in the community? All the people will would look down upon the person. In the same way, our bodies are given to us as a trust from Allah (سبحانہ وتعالیٰ). Just as the person who abuses trust is low in the eyes of people, the person who abuses his body is just as low in the 'eyes' of Allah. Don't use your body as you want to. Our eyes are also an ***Amanat*** given to us by Allah (سبحانہ وتعالیٰ). The proof of it is in the ***Qur'aan Shareef***. Allah (سبحانہ وتعالیٰ) says:

يَعْلَمُ خَائِنَةَ الْاَعْيُنِ وَمَا تُخْفِى الصُّدُوْرُ

YA'LAMU KHAA'INATALA'AYUNI WAMAA TUKHFIS SUDOOR

(Allah) knows of (the tricks) that deceive with the eyes, and all that the hearts (of men) conceal.

چوریاں آنکھوں کی اور سینوں کے راز
جانتا ہے سب کو تُو اے بے نیاز

CHORIYA AANKHO KI AUR SEENO KE RAAZ,
JAANTAA HE SAB TOO AI BENIAZ.

Stolen forbidden glimpses, and secrets the heart hold,
Knoweth Thou, the All Knowing, to Thee they unfold.

Sometimes a person goes to a shopping centre with the express intention of shoplifting. However, he notices surveillance cameras mounted at strategic places in the shopping centre, as well as the stores, and he abandons his intention of shoplifting. However, when we make ***Khiyaanat*** (abuse the trust) of the eyes, we forget that Allah (سبحانہٗ وتعالیٰ)'s surveillance is on us **24** hours out of **24**. If the ***Yaqeen*** comes into us that Allah (سبحانہٗ وتعالیٰ) is watching, then we will not misuse the eyes. Once we have ***Amanat***, we will automatically have ***Sehhat***, good health and ***Tandarusti***.

The next aspect we ask for is:

وَحُسْنَ الْخُلُقِ

WA HUSNAL KHULQ

Amanat is a constituent of **HUSNE KHULQ** (good character). However, the next thing we ask of Allah (سبحانہٗ وتعالیٰ) in this ***Duaa***, is the sum total of **HUSNE KHULQ**, ***Akhlaaq-e-Hasanaa***. Many ***Buzurgs*** say that the sum total, the crux of ***Tasawwuf*** is **HUSNE KHULQ**, (good character). The greatest example of good ***Akhlaaq*** is **HUZOOR NABI-E-KAREEM** (صلی اللہ علیہ وسلم). Someone once asked ***Hazrat Ayesha*** (رضی اللہ عنہا) as to what the character of **HUZOOR NABI-E-KAREEM** (صلی اللہ علیہ وسلم) was. ***Hazrat Ayesha*** (رضی اللہ عنہا) replied, "Have you not read the ***Qur'aan-e-Kareem***?" Allah (سبحانہٗ وتعالیٰ) declared in the

Qur'aan Shareef:

وَاِنَّکَ لَعَلٰی خُلُقٍ عَظِیۡمٍ

WA INNAKA LA'ALAA KHULUQIN AZEEM

"And thou (standest) on an exalted standard of character, O Nabi Muhammad (صلى الله عليه وسلم)"

(Surah Qalam: Ayat 3)

Akhlaaq is a trait one has to develop. ***Bad Akhlaaq*** breeds naturally in a person. In one lengthy ***Bayaan*** of ***Hazrat Qari Tayyab Saheb*** (رحمة الله عليه), ***Hazrat*** explains that for good to become inherent, an effort is requried. No effort is required for bad things. A good analogy of this, is that if one wants weeds to grow in the garden, no effort is required in terms of planting and nurturing weeds. In fact, nurseries don't even sell weeds. No effort is needed for a weed garden. Just leave the garden for some time, and the weeds will grow, and even overgrow on their own. If you want a beautiful garden, absolutely perfect, you will have to make an effort daily to keep it in an impeccable condition, as at all times something is being overgrown, some weeds grow in a certain area, etc.

Similarly, if you want your children to have good ***Akhlaaq*** (good character), and they have been named ***Rashid Ahmad, Maseehullah, In'aamul Hasan,*** and you want them to become like these luminous spiritual legends, you can't leave them to grow on their own. You have to spiritually nurture them all the time.

If you want bad ***Akhlaaq***, just leave yourself, and whatever bad ***Akhlaaq*** that can be thought of pride, malice, jealousy, love of ***Dunya*** etc. will come naturally. However, If you want ***Husne Akhlaaq***, you will have to make an effort for it, and continuous effort. Even when you have acquired ***Husne Akhlaaq***, like your beautiful garden, which is perfect, it needs continuous work, ***Husne Akhlaaq*** will require the same.

وَاعْبُدْ رَبَّكَ حَتّٰى يَأْتِيَكَ الْيَقِيْنُ

WA'BUD RABBAKA HATTAA YA'TIYAKAL YAQEEN

"And serve thy Lord until there come unto thee the Hour that is Certain."

(Surah: Al-Hajr; Ayat 99)

The meaning of ***Yaqeen*** in this ***Aayat*** is ***Maut*** -death. Until death overtakes, you will have to work on good actions. A person who has developed ***Husne Akhlaaq***, is beloved to everybody.

Typical of this is when **NABI-E-KAREEM** (صلی اللہ علیہ وسلم), during the early stages of ***Nabuwwat*** saw an old lady carrying a bundle of firewood. **NABI-E-KAREEM** (صلی اللہ علیہ وسلم), being the embodiment of ***Akhlaaq***, couldn't bear to see this elderly woman, whoever she was, even if an enemy, carrying the bundle of firewood. **HUZOOR** (صلی اللہ علیہ وسلم) offered his assistance to her, which she gladly accepted. **HUZOOR** (صلی اللہ علیہ وسلم) carried the firewood, and when they came to a fork on the road, the lady indicated that they take the route which was longer to get to her house, because, "***Muhammad Saabi*** - ***Muhammad*** the one who has turned away from religion - (**NAOOZUBILLAH**), the religion of his forefather, lives on this route, so I don't even want to pass by his house." **HUZOOR** (صلی اللہ علیہ وسلم) immediately obliged to her request.

While they were walking **HUZOOR** (صلی اللہ علیہ وسلم)spoke continuously of good things, and when they reached her house, and **NABI-E-KAREEM** (صلی اللہ علیہ وسلم) put the bundle of firewood down for her, she asked who he was, and **HUZOOR** (صلی اللہ علیہ وسلم) replied, "I am ***Muhammad Ibne Abdullah***." Then she requested to read the ***Kalima***. Good ***Akhlaaq*** is a quality which can place nations at one's feet.

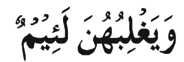
One ***Hadith*** that has been taught to us by ***Hazrat Hakeem Muhammad Akhtar Saheb*** (دامت برکاتہم), is the following;

يَغْلِبْنَ كَرِيْمًا

YAGHLIBNA KAREEMAN

Meaning that "Women tend to overpower husbands who are softhearted."

In these days it would be termed 'petticoat government'. And,



وَيَغْلِبُهُنَ لَئِيْمٌ

WA YAGHLIBU HOONNAA LAA'EEMUN

Men, who are hardhearted, strict, stingy, and rule with an 'iron fist', will rule over their wives. This is a principle, philosophy, a fact of life, which **NABI-E-KAREEM** (ﷺ) has taught us. Then **NABI-E-KAREEM** (ﷺ) explained his own position:

فَاَنَا اُحِبُّ اَنْ اَكُوْنَ مَغْلُوْبًا كَرِيْمًا

FA ANAA UHIBBU AN AKOONA MAGHLOOBAN KAREEMAN

NABI-E-KAREEM (ﷺ) says, "That I be overpowered matters not. But that I am ***Kareem***, that not a spot should come upon my character is of importance to me." Allah (سبحانه وتعالى)has declared that **NABI-E-KAREEM** (ﷺ)had the best character of all creation, therefore **NABI-E-KAREEM** (ﷺ) didn't want his character to have a blemish. Further, **NABI-E-KAREEM** (ﷺ) says,

وَلَا اُحِبُّ اَنْ اَكُوْنَ غَالِبًا لَئِيْمًا

WA LAA UHIBBU AN A KOONA GHAALIBAN LAEEMAN

"And I don't like that I be overpowering, and that she needs to complain about my character to her family and friends.

This is ***Husne Khulq***, good ***Akhlaaq***. The final portion of this supplication is;

وَالرِّضَا بِالْقَدَرِ

WAR RIDHA BIL QADR

Husne Akhlaaq is part of **RADHAA BIL QADHAA**. What is **RADHAA BIL QADHAA?** To be happy with what Allah (سبحانه وتعالى)has destined, and what He has apportioned for you. A person who has **RADHAA BIL QADHAA** lives the life of a king. Irrespective of how Allah (سبحانه وتعالى)created you, or what Allah (سبحانه وتعالى) gave you, you should be happy. Whether Allah (سبحانه وتعالى)created you tall or short, rich or poor, dark or fair, you are happy with Allah's decision. Your object is to please Allah(سبحانه وتعالى). What a ***Duaa Allah's Rasool*** (صلى الله عليه وسلم)has taught us. We have treasures, treasures in our ***Deen***, but unfortunately, we are like that snake which lies on top of the treasure, not able to use it itself, nor allowing others to use it. We should be enjoying these treasures. These are treasures that never get exhausted, the more you use them, the more they increase.

Another beautiful, and great ***Duaa*** that Allah (سبحانه وتعالى) Himself has taught us, is the ***Duaa***,

DUAA 8

DUAA REQUESTING FOR THE BEST OF THIS DUNYA AND THE AAKHIRA

رَبَّنَا اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّ فِي الْاٰخِرَةِ
حَسَنَةً وَّقِنَا عَذَابَ النَّارِ ط

RABBANAA AATINAA FID DUNYA HASANATAW WA FIL AAKHIRATI HASANATAW WA QINAA AZHAABAN NAAR

"Our Lord! Give us good in this world and good in the Hereafter, and defend us from the torment of the Fire!"

The word **RABBANAA** is a great word. ***Hazrat Hakeem Muhammad Akhtar Saheb*** (دامت برکاتہم) explains, that when ***Hazrat*** hears little children calling their fathers ***"Abbaa", "Abbaa"***, for any problem, and for anything they turn to ***Abbaa***. Since many of us are quite old, and we have now lost our ***Abbaas***, ***Hazrat*** says that he gets consolation immediately, that more than his ***Abbaa***, he has his ***Rabbaa***, and ***Hazrat*** says although his ***Abbaa*** is not around his ***Rabbaa*** is near. "My ***Abbaa*** has passed away, but my ***Rabbaa*** is still present." Some ***Abbaas***' may confront other children when their children are bullied, and the children who are confronted, would call their ***Abbaas'***, the former ***Abbaa*** might quietly 'disappear' because the other ***Abbaa*** is stronger than he is. However, ***Rabbaa*** is not afraid of anybody, and ***Rabbaa*** will not age, get weak or retire either, and dying is out of the question.

Therefore when we say **RABB**, we should not just say it glibly. We should reflect on the meaning of the word **RABB**. **RABB** means the Being Who brought us into existence. Allah is not only our ***Khaaliq*** - our Creator- Allah, after having created us, He sustains and nourishes us continuously. When we say Allah is our Sustainer, our Nourisher, we just listen and accept it. However, think of each individual aspect. Allah is sustaining our eyes, our vocal chords, our hearts, our liver, our lungs, our brains, everything around us, outside us.

This world, the fresh air we breath, the water for the trees, the mountains, the stars, the sun, the moon. This earth, just suspended, with no column, nor chains holding it up in place. If a feather, a table tennis ball is held at a height, and released, they will fall to the ground. However, the earth **24000** miles in circumference, **8000** miles in diameter, and then **75%** of the earth covered with water, and water is extremely heavy, together with all the contents of the earth, just remains suspended. Who is responsible for this miraculous feat**?** Only Allah (سبحانہٗ وتعالیٰ). ***Hazrat Hakeem Muhammad Akhtar Saheb*** (دامت برکاتہم) has aptly explained this in Urdu, from which ***Hazrat's Khaadim***

Hazrat Meer Saheb (دامت برکاتہم) re-arranged it in poetic form as follows:

ارض و سماء کیسے ہیں معلق
نہ کوئی ستون ہے نہ کوئی تھم
سارے عالم بے کالم
واہ رے میرے رب العالم
واہ رے میرے رب العالم

ARD-O-SAMAA KAISE HE MU'ALLAQ
NAA KOEE SUTOON HE NAA KOEE THHAM
SAARE AALAM BE KAALAM
WAH RE MERE RABBUL AALAM
WAH RE MERE RABBUL AALAM

Earth and sky how they are suspended
Neither to chains, nor to pillars appended
Each planet suspended with no column
I applaud Thee, my Rabbul Aalam
I applaud Thee, my Rabbul Aalam

Thus, coming back to Allah (سبحانہٗ وتعالیٰ)'s Name **RABBANAA**, ***Hazrat Ayesha*** (رضی اللہ عنہا) narrates that when a ***Banda*** of Allah says, **"YA RABB"**, Allah (سبحانہٗ وتعالیٰ) immediately says, "My ***Banda***, I am present, what is your need?" Therefore when a person says **RABBANAA**, Allah is there, present. ***Hazrat Ali*** (رضی اللہ عنہ) used to get up in the middle of the night and make ***Ibaadat*** (supplicate) to Allah (سبحانہٗ وتعالیٰ) thus, **"YAA RABBANAA! YA RABBANAA! YATAZARRA'OO ILAIH,"** with humility.

He used to cry like a person who had been bitten by a snake. He used to cringe with restlessness, crying to Allah.

The ***Tashreeh*** (commentary) of the ***Duaa***,

رَبَّنَا اٰتِنَا فِى الدُّنْيَا حَسَنَةً وَّ فِى الْاٰخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ

RABBANAA AATINAA FID DUNYA HASANATAW WA FIL AAKHIRATI HASANATAW WA QINAA AZHAABAN NAAR

is as follows:

In the first portion of this ***Duaa***, we supplicate, **RABBANAA AATINAA FID DUNYA HASANAH**

Our **RABB!** Give us in this world, that which is good. What is that which is good in this world? There are seven ***Tafseers*** (commentaries) regarding **HASANAA FID DUNYAA.**

(1) اَلْمَرْءَةُ الصَّالِحَةُ

AL MAR'ATUS SAALIHAH

O Allah, grant me a pious wife.

NABI-E-KAREEM () said,

اَلدُّنْيَا مَتَاعٌ وَخَيْرُ مَتَاعِهَا اَلْمَرْءَةُ الصَّالِحَةُ

AD DUNYA MATA UN WA KHAIRU MATA IHAA AL MAR ATUS SAALIHAH

OW KAMMA QAAL

"This dunya is a place to benefit from, and the best thing to benefit from is a pious wife."

Another ***Hadith Shareef*** states,

اِذَا نَظَرَ اِلَيْهَا مَرَّتْهُ وَاِذَا اَمَرَهَا اَطَاعَتْهُ

IZHAA NAZHARA ILAIHAA SARRAT HU WA IZHAA AMARAHAA ATAA AT HU

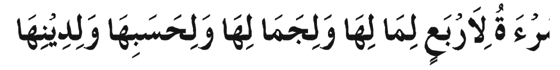
"When you look at her (your wife), she pleases you when you command her, she fulfills, and obeys the commandment."

A pious wife, is a wife who, when you are not around, looks after your wealth, and her chastity. It is stated in a ***Hadith Shareef***, that when a woman leaves this world, and her husband was pleased with her, she would be entitled to enter ***Jannat*** from any of its seven doors. A woman is also a great support, and an asset for a man.

Haji Faarouq Saheb (رحمۃ اللہ علیہ) narrated that there was a woman in his hometown (***Sukkar***), in Pakistan, who was blind, deaf, dumb, and paralysed. Who will, in our, or any other time, marry a woman with disabilities of this nature?

Allah (سبحانہٗ وتعالیٰ) inspired a man to marry this woman. He used to cook the meals, feed her, see to her sanitary needs, and went totally into her servitude for the reason that she too, was a servant of Allah, and that nobody would marry her. This, not looking at her needs, but looking at Allah's creation. These days, even good women are not looked after, but this man undertook to look after such a handicapped woman. The result was that Allah Ta'aala blessed this couple with six sons, all of whom studied ***Deen***, they became ***Haafizul Quraan***, ***Aalim-e-Deen. Mufti***, ***Qari*** etc., and they are serving ***Deen*** till this day. This is the ***Barakat*** of marrying a pious woman.

Nabi-e-Kareem (صلی اللہ علیہ وسلم) taught us a philosophy, a reality, a fact of life in the following ***Hadith***:



TUNKAHUL MAR'ATU LI ARBA'IN : LIMAALIHAA, WA LI JAMAALIHAA, WA LI HASABIHAA, WA LI DEENIHAA

A man gets married to a woman for one of the following four reasons, her beauty, her wealth, her lineage, or her piety.

Then **Huzoor** (صلی اللہ علیہ وسلم) gave us advice;



فَاظْفَرْ بِذَاتِ الدِّيْنِ تَرِبَتْ يَدَاكَ

FAZH FAR BI ZHAATID DEEN TARIBAT YADAAK

"Before you get married, look at the piety of the woman, or else you will suffer great losses."

From experience, when a man marries a woman for her piety, Allah gives him beauty, peace of mind, and contentment of heart. This topic regarding a pious wife can be dealt with in great detail, however, in brief, when a person supplicates, **RABBANAA AATINAA FID DUNYA HASANAA**, he pleads for firstly, a pious wife. Some who think that their wives are not pious, and another 'fairy' may come forth towards matrimony, think incorrectly. Allah (سبحانہ وتعالیٰ) will make his wife pious.

The second ***Tafseer*** regarding this ***Duaa*** is;



AL AULAADUL ABRAAR

"O Allah grant me pious children."

Naturally, from a pious wife, will come pious children. One non-Muslim woman wrote to the 'Letters to the Editor' section of a Zimbabwean newspaper, stating that she is proud to be a **Ph.D** Permanent House Dweller. Let us give our daughters this **Ph.D**, via, a **B.Sc.** But the **B.Sc.** which they will get from their mothers (Baking, Sewing, and Cooking). With this degree, they will get through to the stomach of the husband. It is a well known fact, that the way to a man's heart is through his stomach. Also, a hungry man is an angry man, and when he is not given good food, his anger is more severe. Therefore, instead of the **B.Sc.** of the University, which will cause her to loose her modesty, and in some cases her Imaan, guide her towards a successful life.

Let us further look at the ***Tafseer*** (commentary) of the word **ABRAAR**

اَلَّذِيْنَ لَا يَرْضَوْنَ الشَّرَّ وَلَا يُؤْذُوْنَ الذَّرَّةَ

AL LAZHEENA LAA YAR'DHOONASH SHARRA WA LAA YU THUNATH THARRAH

"Those who do not harm an ant, and who cannot tolerate Gunahs (sin)."

Therefore, how could those, who do not harm an ant, harm, a non-Muslim, let alone a Muslim? When they cannot tolerate ***Gunahs*** (sins) how are they going to commit ***Gunahs***? They would never hurt your feelings as their parents. They would make ***Duaa*** for Allah (سبحانه وتعالیٰ) to have mercy on you.

The third ***Tafseer*** of the ***Duaa*** RABBANAA AATINAA FID DUNYA HASANAA is,



AR RIZQUL HALAAL

O Allah grant me Halaal Rozi (pure sustenance).

From ***Halaal Rozi***, your children will also be ***Halaal***. When your ***Rozi*** is ***Halaal***, then your semen is ***Halaal***, and when your semen is ***Halaal***, your children will be ***Halaal***. Allah (سبحانه وتعالیٰ) says,

يٰٓاَيُّهَا الرُّسُلُ كُلُوْا مِنَ الطَّيِّبٰتِ وَاعْمَلُوْا صٰلِحًا

YAA AY YUHAR RUSULU KULOO MINAT TAYYIBAATI WA'MALOO SAALIHAA

(Surah: Al-Mu'minoon; Ayat 51)

O ye apostles! enjoy (all) things good and pure, and do righteous work.

Eat that which is not only ***Halaal***, but which is healthy and wholesome, in order to perform good deeds. Which means that your income must be ***Halaal***, and the food consumed must also be ***Halaal***. This verifies that when a person's ***Rozi*** is ***Halaal***, his

Amal is ***Halaal***, but when a person's ***Rozi*** is doubtful, his ***Amal*** becomes weak. However if his ***Rozi*** is from ***Haraam***, he won't get the ***Taufeeq*** of making ***Ibaadat***.

The fourth ***Tafseer*** of this ***Duaa*** is;

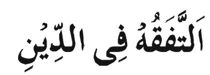
 

ILMUD DEEN

"O Allah, grant me knowledge of Deen."

When one has knowledge of ***Deen***, then one will know whether one's ***Rozi*** is ***Halaal*** or not.

The fifth ***Tafseer*** is;

ATTAFAQQUH FID DEEN

"O Allah, grant me the understanding of Deen."

One may have boundless knowledge as far as ***Deen*** is concerned, but understanding of ***Deen*** is of great importance. An example of this is, when one ***Muhaddith***, (a person who studies and teaches ***Hadith Shareef***), read the ***Hadith*** which stated that when ***Istinjaa*** is made,

فَلْيُوْتِرْ **FAL YU'TIR** *Make Witr*

Therefore, whenever he made ***Istinjaa***, he used to make ***Witr Salaah***. A ***Faqeeh***, an ***Aalim***, noticed this action of the Muhaddith, and he enquired the reason for this action. The Muhaddith replied that this is what is stated in the ***Hadith Shareef***, and he quoted the ***Hadith***. The ***Faqeeh*** then advised, that the meaning was misunderstood. The meaning, in terms of understanding the ***Hadith***, is that the dry clods of mud, the ***Dhelaa***, that were used in the past, and in today's time, the use of toilet paper, should be used in odd numbers when ***Istinjaa*** is made. Once, thrice, or five times etc. Therefore the understanding here is that ***Witr*** means odd numbers.

A person in all his love for ***Deen***, knowing the great virtues of placing his lips on ***Hajare Aswad***, but he lacks **TAFAQQUH FID DEEN**, and he gets to ***Hajare Aswad*** between a mass of women with his hands reaching forbidden places, with the intention of kissing ***Hajare Aswad***. Irrespective of the great virtues, and merits of kissing ***Hajare Aswad***, the ***Haraam*** that took place with the effort of getting to ***Hajare Aswad***, let alone in the ***Haram Shareef***, or the ***Mataaf***, even the ***Kaaba Shareef***, the ***Haraam*** is committed in front of the ***Hajare Aswad*** itself. **TAFAQQUH FID DEEN** gives one the understanding that ***Haj*** is an ***Ibaadat*** which is easy. For every measure of knowledge a person has, he would require ten measures of understanding of the knowledge.

Hazrat Umar (رضی اللہ عنہ) made the ***Tahneek*** of ***Hazrat Hasan-e-Basri*** (رضی اللہ عنہ), and he made the following ***Duaa***,

اَللّٰهُمَّ فَقِّهْهُ فِى الدِّيْنِ وَحَبِّبْهُ اِلَى النَّاسِ

ALLAHUMMA FAQQIHU FID DEEN WA HABBIBHU ILAN NAAS

O Allah grant him the knowledge and understanding of Deen, and make him beloved to the people.

What a great all-encompassing ***Duaa*** this is. If a person is a great ***Aalim***, but his ***Akhlaaq*** is not good, and he is constantly angry and shouting, people will keep away, and not benefit from his knowledge. On the other hand a person has wonderful ***Akhlaaq***, he is a magnet, and he draws people towards him, but he has no knowledge of ***Deen***, he will spread ignorance and innovation. Both the qualities are necessary.

The sixth ***Tafseer*** of the ***Duaa*** is,

⑥ اَلصُّحْبَةُ الصَّالِحِيْنَ

AS SOHBATUS SAALIHEEN

The company of pious people.

A ***Hadith Shareef*** states

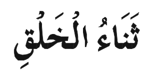
لُ الْعُلَمَاءِ وَجَالِسُ الْكُبَرَاءِ وَخَالِطُ الْحُكَمَاءِ

SAA'ILUL ULEMAA WA JAALISUL KUBARAA WA KHAALITUL HUKAMAA

"When you have Mas'alaas, ask the Ulemaa, and sit with the old people, and mix and be acquainted with the pious people."

The seventh ***Tafseer*** is,



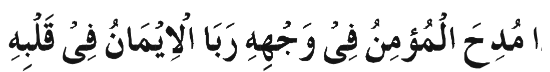


THANAA-E-KHALQ

"O Allah! Grant me the praises of people."

Normally, we all believe that if somebody praises one, all one's ***Amal*** is destroyed, due to one being praised.

There are two ***Ahadith*** which appear in contrast to each other. The one ***Hadith*** states that if someone praises you, throw sand in his mouth. This, to inform the person not to praise you. This ***Hadith*** refers to the royalty of the past, who used to pay others to praise them. Another is the case when a person, whose ***Imaan*** is weak, and is praised. This would cause the person to become conceited and live in folly of being pious. However, in terms of ***Thanaa-e-Khalq***, the ***Hadith*** states,



IZHAA MUDIHAL MU'MINU FI WAJHIHI RABAL IMAANU FI QALBIHI

"When a Mu'min is praised (a true Mu'min) Imaan grows in his heart."

When he is praised, he doesn't take the praises for himself. When he is praised, he in turn says all these praises are for Allah. The thoughts that go through his mind are that the people who praised him have only seen what is apparent, what is hidden they don't know, that is why they praise him.



MAN TAWAADHAA'A LILLAAHI RAFA'A HULLAAH

He who humbles himself for Allah, Allah raises his status.

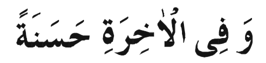
When he is being praised, he attributes the praises to Allah (سبحانه وتعالى), therefore, he is being humble for Allah(سبحانه وتعالى), and Allah (سبحانه وتعالى) continues to raise his status.

Also when he is being praised, and he thinks that these are not his praises, but the praises which belong to his ***Sheikh***, or his ***Ustaad***.

Hazrat Moulana Ashraf Ali Thaanwi says, that if just the thought of a pious person comes to mind, ***Imaan*** increases in the person. ***Mullah Ali Qari*** says that if the thought of a pious person comes to the heart, then this person's ***Imaan*** increases. Therefore ***Thanaa-e-Khalq*** is a very great ***Ne'mat*** from Allah. However, one should not ask or demand that people praise one, however, when they praise one on their own this is acceptable. Therefore, by making the ***Duaa*** RABBANAA AATINAA FID DUNYA HASANAA, What is actually supplicated for in this one short sentence is:

O Allah! Grant me a pious wife, pious children, Halaal sustenance, the knowledge of Deen, the understanding of Deen, the company of the pious, and the praises of people.

The ***Duaa*** continues,



. . . WA FIL AAKHIRATI HASANAA

. . . and grant me good in the Hereafter.

The ***Tafseer*** of good in the Hereafter is

① اَلْمَغْفِرَةُ بِلاَحِسَابٍ

AL MAGHFIRATU BI LAA HISAAB

Forgive us abundantly, and without measure.

② دُخُوْلُ الْجَنَّةِ

DUKHOOLUL JANNAT

Grant us Jannat,

O Allah! ***Maut*** is nothing more than the analogy of a person who goes through customs and duty of a country. One's ***Imaan*** will be checked, one's ***Aamal*** will be checked. If you are a **VIP**, -the ***Wali*** of Allah, one doesn't go through the customs, one is taken to the **VIP** lounge. No ***Hisaab, Kitaab,*** just straight entry into ***Janaat***. This is **MAGHFIRAT BI LAA HISAAB**, and **DUKHOOLE JANNAT**.

The ***Duaa*** ends,

وَقِنَا عَذَابَ النَّارِ

. . . WA QINAA AZAABAN NAAR

. . . . save us from the punishment of the fire of Jahannam.

The ***Tashreeh*** of this is, that the punishment of ***Jahannam*** will be meted out in the Hereafter, but for our lives in this ***Dunya***, this ***Duaa's*** plea is for Allah to save us from.

مِنَ الشَّهَوَاتِ الَّتِىْ تُؤَدِّىْ اِلَى النَّارِ

MINASH SHAHAWAAT ALLATEE TU ADDEE ILANNAAR

Such lust, which will lead us to the fire of Jahannam.

This ***Duaa*** doesn't request for an end to be put to our lustful desires. If this was this case, then our wives would go to the ***Qazi Saheb*** to annul our ***Nikah***, because you have no desire. It is necessary to have desire and lust,

زُيِّنَ لِنَّاسِ حُبُّ الشَّهَوٰتِ مِنَ النِّسَآءِ

ZUYYINAA LIN NAAS HUBBUSH SHAHAWAATI MINAN NISAA

"Fair in the eyes of men is the love of things they covet."

(Surah: Al-Imran; Aayat 14)

Allah has placed the desire for women into men so that the rights of wives would be fulfilled.

However there should not be so much of lust and desire for one to go into ***Haraam***. Therefore this supplication pleas for one to be saved from so much of desire, that will cause oneself to go into ***Haraam***. Nevertheless, retain that much of desire in oneself, that will allow one to fulfill the rights of one's wife, and keep her happy.

This is such a small ***Duaa***, but it's requests are so far reaching. However, when we make this ***Duaa***, we should not make it thoughtlessly, or unmindfully. Allah (سبحانہ وتعالیٰ) does not accept ***Duaas*** that comes from an unmindful heart. One should at least think of some aspects of the explanation while making this, or any other ***Duaa***. Another ***Duaa*** which HUZOOR NABI-E-KAREEM (صلی اللہ علیہ وسلم) has taught us is,

DUAA 9

DUAA FOR MAKING APPARENT TRUTH AND FALSEHOOD

اَللّٰهُمَّ اَرِنَا ا لْحَقَّ حَقّاً وَّارْزُقْنَا ا تِّبَاعَهٗ
وَاَرِنَا ا لْبَاطِلَ بَاطِلاً وَّارْزُقْنَا اجْتِنَابَهٗ

ALLAAHUMMA ARINAL HAQQA HAQQAW WAR ZUQNAT TIBAA'AH WA ARINAL BAATILAW WAR RUZQNAJ TINAABAH

O Allah show us the truth as truth, and grant us the ability to follow it, and show us the falsehood from falsehood and grant us the ability to abstain from it.

Many of us have heard this ***Duaa*** on many occasions, and have said "***Aameen***" to this ***Duaa*** when an ***Imaam*** had said this ***Duaa***. Knowing the truth as truth is also a great necessity and need. In many cases people see falsehood as truth, and they dedicate and give their lives for the falsehood they so ardently believe in, which they regard as truth. Wars are fought because of some party's misconception of what the truth is.

One of the major truths is that this world is not only temporary, but a deception. Allah (سبحانهٗ وتعالیٰ) Himself says in the ***Quraan Shareef,***

وَمَا الْحَيٰوةُ الدُّنْيَآ اِلَّا مَتَاعُ الْغُرُوْرِ

WAMAL HAYAATUD DUNYA ILLAA MATAA'UL GHUROOR

For the life of this world is but goods and chattels of deception.

The Creator of this ***Dunya*** tell us: This ***Dunya*** is only a deception.Therefore to recognise this world as being deceptive, and know that ***Aakhirat*** is the real life, is of great necessity. If this is not recognised, a person will take this world to be everything, and will have doubts about the ***Aakhirat***. One clear proof of this is that a person concentrates his efforts on what he is sure of.

Another truth here is the realisation that in ***Sunnat*** is our success. Many people do not see that in ***Sunnat*** lies our success. Also that Allah (سبحانهٗ وتعالیٰ) has kept all our needs of this world, and the Hereafter in our ***Deeni Ta'leem***. Not realising this, causes us to sacrifice the hounour of our daughters and sons in secular education, and they are convinced that they are doing the right thing. The parents will slog in order to make enough money to give their children education, and they feel that therein lie their success. Also **NA'OOZUBILLAH**, they see the becoming of a ***Haafiz***, a waste of time. They term this as a 'futile mental exercise' **NA'OOZUBILLAH**.

They see the making of an ***Aalim*** as making their son a beggar. ***Hazrat Moulana Qaasim Seema Saheb***, the ***Muhtamim*** of ***Daarul Uloom***, Newcastle, in the earlier days had a desire and a passion of starting a ***Daarul Uloom***, teaching Arabic, and making ***Ulama***. People were forthwith in their expression that ***Hazrat*** wanted to make their children beggars. In other words, becoming an ***Aalim*** was equivalent to becoming a beggar. This is seeing the falsehood as truth, and the truth as falsehood.

One way of attaining this recognition of truth from falsehood is by the recitation of the ***Qur'aan Shareef***. Allah (سبحانہٗ وتعالیٰ) says of the ***Qur'aan Shareef***,

وَبَيِّنَٰتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ

WA BAYYINAATIM MINAL HUDAA WAL FURQAAN

(Surah: Baqarah; Aayat 184)

LITERAL MEANING: ***Ramadhan*** is the (month) in which was sent down the ***Qur'aan***, as a guide to mankind, also clear (Signs) for guidance and judgment (Between right and wrong). So every one of you who is present (at his home) during that month should spend it in fasting, but if any one is ill, or on a journey, the prescribed period (Should be made up) by days later. Allah intends every facility for you; He does not want to put to difficulties. (He wants you) to complete the prescribed period,and to glorify Him in that He has guided you; and perchance ye shall be grateful.

FIGURATIVE MEANING: The more one makes ***Tilaawat*** (recites), one will be able to clearly differentiate right from wrong.

This takes on even more effect with an ***Aalim*** who understands the ***Qur'aan Shareef***, and he gets into the depths of the ***Qur'aan Shareef***. Another way of achieving this great quality is ***Taqwa***. Allah says,

اِنْ تَتَّقُوا اللّٰهَ يَجْعَلْ لَّكُم فُرقَانًا

INTATAQULLAAHA YAJ'ALA KUM FURQAANA

(Surah: Al-Anfaal; Ayat 29)

Literal Meaning: O ye who believe! if ye fear Allah, He will grant you a criterion (to judge between right and wrong), remove from you (all) evil (that may afflict) you, and forgive you: for Allah is the Lord of grace unbounded.

Figurative Meaning : By the ***Barakat*** (blessings) of ***Taqwa*** (piety), Allah will grant a person the ability to clearly differentiate right from wrong.

This will not only benefit the individual, but also those who seek advice from him, whom he will be able to guide with clear definition. These advices do not only pertain to ***Deeni*** matters, but also in matters mundane (that are worldly)

The highlight of this ***Duaa***, which ***Hazrat Hakeem Muhammad Akhtar Saheb*** (دامت برکاتہم) has taught us, which is a wonerful point.

اَللّٰهُمَّ اَرِنَا الْحَقَّ حَقًّا وَّارْزُقْنَا اتِّبَاعَهٗ

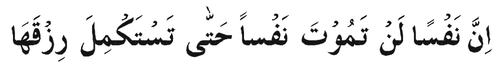
ALLAAHUMMAA ARINAL HAQQA WAR ZUQNAT TIBAA'A

The last part of the ***Duaa*** which is printed in bold above, is that we request, not the ***Taufeeq*** of following the right, but give us the ***Rozi*** of following the right. The linguistic mastery of **Nabi-e-Kareem** (صلی اللہ علیہ وسلم), and the knowledge of the needs of his ***Ummat***, ascertains, that not only do we get the ***Taufeeq*** of following that which is right, which is important, as after ***Ilm***, ***Amal*** is important. There are four aspects linked to this point:

First is to see right from wrong. A person may misunderstand right from wrong throughout his life and depart from this world a loser. Then there is the person who distinguishes wrong from right, and yet doesn't practice on what is right. The third is a person distinguishes wrong from right, and acts accordingly, which is termed ***Taufeeq***, and is a great achievement. However, lastly, but most important, is the ***Rozi***. In terms of this, one will see that which is right, make ***Amal*** upon it, and it will have

become one's ***Rozi*** (sustenance), as per the supplication of this ***Duaa***, and will never leave one until death.

The difference between supplicating for the ***Rozi*** to do right, from asking for ***Taufeeq*** to do that which is right is explained by ***Hazrat Hakeem Akhtar Saheb*** (دامت برکاتہم) as follows, a ***Hadith Shareef*** states:



INNAN NAFSA LANTAMOOTA HATTAA TASTAKMILA RIZQAHAA

No soul will die until it completes its Rozi

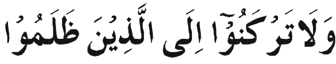
Therefore, by using the word ***Rizq***, we supplicate that until we don't follow all that which is true, our death won't come. If one knows that ***Salaah*** is ***Fardh***, but one does not perform ***Salaah***. Therefore this ***Duaa*** means that Oh Allah, until I don't become completely ***Paaband*** with ***Salaah***, till then my death should not come. Therefore, just as death will not overtake any soul until it's last drop of water, or grain of rice is partaken in terms of physical sustenance, similarly, until our spiritual 'food' -***Haj***, fasting, ***Deeni Taaleem***, and the likes-is not complete, death will not overtake us.

وَاَرِنَا الْبَاطِلَ بَاطِلاً وَّارْزُقْنَا اجْتِنَابَهٗ

. . .WA ARINAL BAATILA BAATILA WAR ZUQNAJ TINAABA

... and my life is such a wonderful, clear life, that I see the falsehood clearly as falsehood, and not only with the physical eyes, but the 'eyes of the heart', this gives one the capability of saving one's self from evil. Differentiation of truth and falsehood, good and bad comes in various forms. One good example is that of friendships and choosing friends. This is an important facet in life. ***Hazrat Hajee Farooq Saheb*** (رحمۃ اللہ علیہ) said that today is the time of ***Fitnah*** (trials), in which even one's ***Mureeds*** make ***Hasad*** (have jealousy) of the ***Sheikh***. The ***Qur'aan-e-Paak*** is so emphatic in its explanation of choosing one's friends. Allah (سبحانہٗ وتعالیٰ) says to **Nabi-e-Kareem** (صلی اللہ علیہ وسلم),





WALAA TARKANOO ILALLAZHEENA ZHALAMU

...do not even to a hair's breadth incline towards the wrongdoers and evil doers.

(Surah: Hood; Aayat 113)

Let alone keeping their company, or sharing a joke with them, or socialising with them. Do not incline to them in thought, or any way whatsoever. This also pertains to the believers. The effect of one' company has so much to do with a person, the ***Qur'aan Shareef*** in many, many ***Aayaat*** (verses) has emphasised this point. Therefore, if a person is not able to differentiate that he is in the company of the evil instead of the good, it will have an effect on him. So strong is the dissuasion of the ***Qur'aan Shareef*** of being in the company of the non-believers, that from the beginning of the ***Aayat*** (verse), Allah (سبحانه وتعالى) states,

يَآ أَيُّهَا الَّذِيْنَ اٰمَنُوْا مَن يَّرْتَدَّ مِنْكُمْ عَنْ دِيْنِهٖ

YA AYYUHAL LAZHEENA AAMANOO MAYYARTADDAA MINKUM AN DEENIHI

O ye who believe! if any from among you turn back from his faith

(Surah: Maidah; Aayat 54)

Allah (سبحانه وتعالى) says, do not associate with the non-believers and the ***Qur'aan Shareef*** continues with the argument saying that the time may come that you too will become a ***Murtad*** (turn away from ***Deen***). This is absolutely possible. One would associate with them to such an extent, that one would start thinking their ways to be good, one would give their ways preference to the ways of Islam. One would start finding faults with the ways of Islam. One will start praising and honouring their ways. Eventually, the condition will come-according to the argument that the ***Qur'aan Shareef*** builds-that one will be lead to the stage of giving up one's ***Deen***. So severe is mere association with the non-believers.

Continuing with the second part of the ***Duaa***, we supplicate, O Allah, show me the truth from untruth, and make it Rozi for me, that is, until I give up evil do not let death overtake me.

Therefore by making this ***Duaa***, one's death will not come until one follows Allah's commandments one humdred percent, and stays **100%** away from ***Gunah***. That means that one will die as a ***Wali-e-Kaamil***.

DUAA 10

DUAA FOR EASE IN RECKONING

اَللّٰهُمَّ حَاسِبْنَا حِسَابًا يَّسِيراً

ALLAHUMMA HAASIBNA HISAABAY YASEERA

"O Allah! Make my reckoning a light reckoning."

HUZOOR (صلى الله عليه وسلم) used to make this ***Duaa*** abundantly towards the end of his life. ***Hazrat Ayesha*** (رضی اللہ عنہا) enquired, "Oh Allah's Rasool (صلى الله عليه وسلم), what is **HISAABAY YASEERA**?" May Allah (سبحانہ وتعالیٰ) grant ***Jazaa-e-Khair*** to the ***Sahaaba-e-Kiraam*** (رضی اللہ عنہم), because they asked the questions and they made life easy for us. If this was not the case, we would have cast our own interpretation to the ***Duaas***. **HUZOOR** (صلى الله عليه وسلم) explained that **HISAABAY YASEERA** is that there is no ***Hisaab*** (reckoning) for the person. Allah (سبحانہ وتعالیٰ) will give to the person his ***Naama-e-Aamaal*** (book of deeds), and instruct him to be on his way without checking anything. **NABI-E-KAREEM** (صلى الله عليه وسلم) said **NAM NUQISHA**, a person whose books of deeds are checked, is in ***Azaab*** (punishment), for who can come through with clear books?

Hazrat Moulana Hakeem Akhtar Saheb (دامت برکاتہم) has portrayed the meaning of this ***Duaa*** with an analogy that all of us can understand in current day terms. ***Hazrat*** says it is like going through the customs at an airport. When one opts for the 'green

light', the officials let one pass through with ease, without requesting one to open one's bags. That is what one supplicates for when making this ***Duaa***.

To appreciate this ***Duaa*** to a greater extent, is a story that was related by an Arab, and this narration is from the '***Laal Kitaab***' (red ***Kitaab***). This ***Kitaab*** has no page numbers, thus no references can be given in terms of this narration. In other words, this is just a story, yet the moral and lessons from it are great. Though the story is interesting, there is no authenticity attached to it. The story follows thus:

There was a king who was on his deathbed, and he requested that his children gather around him. After they had gathered, he asked if they would fulfill his dying wish. All the children in unison acknowledged that they would fulfill his wish, as this was how they were obliged to him throughout their lives. His wish was that they divided his kingdom into two patrs. The one part should be divided amongest his heirs, and the second part should be given to the person who will be prepared to sleep with him in the ***Qabr*** (grave) for the first night after being buried. All his children agreed to this, as the half left to be divided between themselves was more than enough for them. Their dilemma, however was to find someone to volunteer to sleep in the ***Qabr*** for one night.

However, after the demise of the king, the announcement was made, and one person volunteered to sleep in the ***Qabr*** for one night. This was an extremely poor person who had absolutely nothing, with nothing to lose. His only possession was one sickle with which he used to cut grass during the day, bind it with a piece of string, sell the bundle in the market, buy two ***Rotis***, eat them, and sleep wherever he found a place. The thought that occurred in this person's mind was that he had 'hit the jackpot', as he was going to get half the kingdom in one night. People warned him, frightened hm, saying that this was

not an easy task, but he was adamant, and they buried him with the king.

When ***Munkar Nakeer*** came into the ***Qabr***, they discussed between themselves that they usually only get 'one customer', on this night they had two. To top it, one was alive, one dead. They made ***Mashwera***, and decided that the dead one could not go anywhere, the one that is alive could still escape, so they should start with him first. As the ***Hadith*** states, we will be questioned as to what we earned, where we earned it, how did we spend it, until these questions are not answered, we will not be able to move from our places of ***Hisaab***.

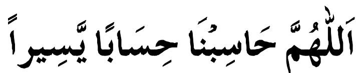
They asked this person what he possessed in ***Dunya***. He replied that he had nothing. This was because he was poor. Most of us, when asked would give the same answer. irrespective of how much a person has, when asked he will say that he has nothing. We always tend to look at others who are materially more well off than us and despite being given in abundance by Allah (سبحانہٗ وتعالیٰ), we say, ". . . what have I got? I've got nothing. That person has got a lot."

However, continuing with the story, the angels in the ***Qabr*** jogged his memory and posed the question again, as to what he had in this ***Dunya***. After much reflection, he owned up that he had a sickle, and a piece of string. The angels told him to leave aside the string, but the sickle was made up of two parts, the handle and the blade. The blade too could be left aside for the moment, they notified him, but they asked where he obtained the handle from. He could not remember where he obtained it, as he had carved it many, many years ago. Eventually it dawned upon him that some thirty years ago, he was walking in a certain jungle, and he broke a branch of a certain tree to make up the handle. They then asked him who did the land belong to, and if he had permission to walk on the land, let alone break a branch from

one of the trees. Also, they asked that when making the handle for the sickle certain tools were needed, irrespective of how primitive, where he obtained the tools from which he carved the handle, and with whose permission.

This person could not answer these questions with regard to the handle of the sickle, and dawn broke. The questioning for the string and the blade were far from started. The people started excavating the grave, and when they got to him, they started congratulating him, as he stood to own half the kingdom. His reply to those congratulating him was that he declined the kingdom. He said that he could not answer for a sickle handle, how would he ever be able to answer for half a kingdom?

Our lives be sacrificed, our **NABI-E-KAREEM** (صلى الله عليه وسلم) has taught us all, rich and poor to make this ***Duaa***,



ALLAHUMMA HAASIBNA HISAABAY YASEERA

Even the poor of today are rich by comparison of days gone by, so how rich are those who are rich? All of us will have to give reckoning for all that we had.

On one occasion, **NABI-E-KAREEM** (صلى الله عليه وسلم), together with ***Hazrat Abu Bakr Siddiq*** and ***Hazrat Umar*** (رضى الله عنهم), in a state of hunger and exhaustion, in the heat of the desert summer, went to ***Hazrat Abu Ayyoob Ansaari*** (رضى الله عنه), who made their ***Mehmaani*** (hosted them) with some ***Khajoor*** (dates), rice, and some meat, which they partook of. Then **NABI-E-KAREEM** (صلى الله عليه وسلم) said,

ثُمَّ لَتُسْئَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ

THUMMA LATOOS ALUNNAA YOWMA'IZHIN 'ANIN NA'EEM

These are the bounties you will be asked to reckon for on the Day of Qiyaamat.

Surprised, ***Hazrat Abu Bakr*** (رضی اللہ عنہ) asked **NABI-E-KAREEM** (صلی اللہ علیہ وسلم), that, 'despite being in such a state of hunger and exhaustion, will we be asked to reckon for what we had partaken of?' **HUZOOR** (صلی اللہ علیہ وسلم) replied, 'Yes, we will be questioned regarding these bounties on the Day of ***Qiyaamat***.'

How will we be able to answer for each bounty bestowed upon us by Allah (سبحانہ وتعالیٰ)? If the repayment for the bounty of having one eye is five hundred years worth of ***Ibaadat*** (worship). We do not fulfill Allah (سبحانہ وتعالیٰ)'s right for one eye during our lifetime, how will we be able to fulfill the rights of the rest of Allah's bounties?

Therefore by making this ***Duaa***, we will get away very'cheap' and easy. Therefore, this ***Duaa*** should also be made regularly, as it is so simple and so short.

DUAA 11

A DUAA FOR OPENING OUR HEARTS THROUGH ZIKR

مَّ افْتَحْ اَقْفَالَ قُلُوْبِنَا بِذِكْرِكَ وَاَتْمِمْ عَلَيْنَا بِنِعْمَتِكَ
بِغْ عَلَيْنَا مِنْ فَضْلِكَ وَاجْعَلْنَا مِنْ عِبَادِكَ الصَّالِحِيْنَ

ALLAAHUMMA IFTAH AQFAALA QULOOBINAA BI ZIKRIK WA ATMIM ALAINA BI NE'MATIK WA ASBIGH ALAINAA MIN FADHLIK WAJ ALNA MIN 'IBAADIKAS SAALIHEEN

O Allah open the locks of our hearts by Your Zikr (remembrance), and complete upon us Your bounties, and make us perfect with Your Fadhl (bounties), and make us of Your righteous and pious servants.

Commentry: O Allah (سبحانہ وتعالیٰ), open the locks of our hearts. The first thing that is established from this ***Duaa*** and this ***Hadith***, is that there are locks on our hearts. From here,

naturally the question arises, 'Where does one place locks?' A person locks up that place where valuables are kept. This proves very clearly that there are treasures placed and kept in our hearts. Also, the above supplication pleads for '**AQFAAL**', which is the plural for locks, this indicates that there are many locks on the heart. If a person has very little valuables, he will place one small, cheap lock over them to protect them. Thus the more valuables a person has, the more locks he will have to safeguard the valuables. Therefore, when the ***Hadith*** states that there are locks on our hearts, it is clear proof that there are great valuables and treasures in the heart.

Then, the ***Hadith*** shows us where to find the keys to these locks.'**BI ZIKRIK**'. Open the locks of our heart, O Allah, by Your ***Zikr***. In this ***Duaa***, '**AQFAAL**' is plural, that means 'many locks'. Also, the words '**BI ZIKRIK**' is singular, this means that only one key is needed to open all these locks. What is the key? ***Zikr***. This is a master key. Here Allah (سبحانه وتعالىٰ) has also taught us through His **NABI** (صلى الله عليه وسلم), that one master key is enough to open the various locks that are on the heart, which is the ***Zikr*** of Allah (سبحانه وتعالىٰ).

Upon studying the Hadith and ***Qur'aan Shareef***, we will find what these treasures in the heart are. One is that Allah (سبحانه وتعالىٰ), says in the ***Qur'aan Shareef;***

وَاِذْ اَخَذَ رَبُّکَ مِنْۢ بَنِیۡۤ اٰدَمَ مِنۡ ظُهُوۡرِهِمۡ ذُرِّیَّتَهُمۡ

WA IZH AKHAZHA RABBUKA MIM BANI AADAMA
MIN ZHUHOORIHIM ZHURRIYYATAHUM
(Surah Al-araaf; Aayat 172)

"When thy Lord drew forth from the children of Adam from their loins their descendants and made them testify concerning themselves (saying): "Am I not your Lord (who cherishes and sustains you)?"



They said: "Yes! we do testify!" (This) lest ye should say on the Day of Judgment: "of this we were never mindful."

When Allah (سبحانہ وتعالیٰ) took from the backs of the ***Bani Aadam***, (all the children of ***Aadam***, a pledge asking them,



ALASTU BIRABBIKUM

"Am I not your RABB (Sustainer)?"

There were no shops, jobs, factories or offices present and we knew that Allah (سبحانہ وتعالیٰ) alone is our Creator, and Allah (سبحانہ وتعالیٰ) alone is our Sustainer. There were no hospitals, clinics or medicines, they knew Allah (سبحانہ وتعالیٰ) alone is the Being Who gives ***Shifa*** as well as good health. Allah (سبحانہ وتعالیٰ) alone is the Being Who gives us our happiness as well. Thus, every soul whether it became an atheist or a ***Kaafir*** (non believer) in this world-said;

بَلٰی **BALAA** *(Undoubtedly Allah, "You are our RABB.")*

That treasure of seeing Allah, and the beauty of Allah (سبحانہ وتعالیٰ)is in the heart. Allah (سبحانہ وتعالیٰ) has sent us with this capital into this world. Also, Allah (سبحانہ وتعالیٰ) has kept it so safe, that it is locked up. There are those people who have done their Islaah to such an extent that they remember Allah (سبحانہ وتعالیٰ) asking them "**ALASTU BIRABBIKUM**", and their giving the reply "**BALAA**".

The opening of the locks of the heart are manifest when ***Azaan*** is given into a newborn baby's right ear, and ***Iqaamat*** in the left ear. From this act, the child's ***Maut*** (death) will be with ***Imaan***, INSHA'ALLAH. Though the child might 'stray from the path', but due to that 'key being opened, the child's ***Maut*** will be with ***Imaan***.

It is unfortunate that we as parents, suffering from an inferiority complex, do not have the courage to ask permission not to cause the child to first hear music from the delivery room, or the gossip of the delivery assistants, or the jokes or conversations that take place at the time of the delivery. Making these the first sounds to enter the heart of the new born baby.

The first sound that the baby should hear is the ***Azaan*** - the greatness of Allah - then ***Tauheed*** **ASH HADU ALLAA ILAAHAA ILLALLAAH** اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰه not only **LA ILAAHA ILLALLAAH** لَا اِلٰهَ اِلَّا اللّٰه, but on oath it should be sworn and said, "I bear witness that there is only one Allah", should be affirmed in the baby's ear. The ***Risaalat*** of **NABI-E-KAREEM** (صلى الله عليه وسلم) then for it's success, the child must be told to go towards the obedience of Allah. The height of obedience is ***Salaah***, though this is not the only form of obedience, it teaches us total obedience to Allah (سبحانه وتعالى). Once total obedience to Allah is strived for, then every success is guaranteed, in this world, and in the Hereafter. Success in health, success in wealth, every success is meant in the word '***Falah***'. This message immediately at birth is given to the child. It goes into the heart and brain of the child, into the nerves and veins of the child, into the arteries and marrow of the child, in the flesh and bones of the child, in the hair and nails of the child, this is where the message of Islam reaches.

This message opens out the ***Imaan*** which is in the baby. When a baby is born in a Muslim home, and ***Azaan*** is given, the locks open, the ***Imaan*** is released and the child is a Muslim child, because the treasure the child came with has been opened with the 'key' of ***Azaan***, and ***Imaan*** is released.

This ***Duaa*** proves to us that treasures are in our hearts. The treasures of ***Yaqeen*** on Allah. As soon as a person turns himself to Allah (سبحانه وتعالى), the first reward Allah (سبحانه وتعالى)gives him, is that he doesn't have to slave for this ***Dunya*** any more. Once his

Yaqeen is built, and he knows that Allah is the Giver of ***Rozi*** (sustenance), Allah (سبحانہ وتعالیٰ) will give it to him, and he will not have to slave for this ***Dunya*** as we are slaving. These treasures are in the heart, by ***Zhikrullah*** these treasures are released.

The second part of this ***Duaa*** teaches the supplication:



WA ATMIM ALAINA BI NE'MATIK

. . . .and O Allah, complete Your bounties upon us.

By ***Zhikrullah***, the bounties of Allah (سبحانہ وتعالیٰ), which are untold, will come in completion and perfection upon us. As it is, each and every person Muslim or non-Muslim, even the animals are enjoying millions of Allah (سبحانہ وتعالیٰ)'s bounties every split second. An example of this is that Allah (سبحانہ وتعالیٰ) granted us sight, which is a bounty, vocal cords, ears, brains, lungs, liver, how many things that make up our anatomy which are working like clockwork, all of which are Allah's bounties. We have three hundred and sixty joints in our bodies, which are bounties from Allah (سبحانہ وتعالیٰ).

The bounty of the ground that Allah (سبحانہ وتعالیٰ), has blessed us with is so beautiful. It is not too hard that we can not dig into it for our foundations, or plant seeds for our sustenance. Allah (سبحانہ وتعالیٰ) made it soft enough. Also, it is not as soft as sponge so that we couldn't walk on it. Allah (سبحانہ وتعالیٰ) made this earth perfect, and stretched it out for us.

The bounty of the gift of air that Allah (سبحانہ وتعالیٰ), has given us. If we do not get air to breathe for one second, we feel claustrophobic. These are the bounties of Allah (سبحانہ وتعالیٰ).

These are but physical and material bounties, however, we ask not only for this, but also that we be blessed with spiritual bounties. We ask that the spiritual bounties be completed upon us, we ask for the understanding of ***Deen***. The understanding of who our **Rabb** (Sustainer) is, Who our Rasool is, the understanding of the value of the ***Qur'aan Shareef***.

Further we ask....

وَاَسْبِغْ عَلَيْنَا مِنْ فَضْلِکَ

WA AS BIGH ALAINA MIN FADHLIK

"Also O Allah, let Your Fazl come in perfection, in torrents, let it overflow upon us."

We ask Allah to give us extra, ***Fazl*** means extra. Like the shopkeepers during earlier times used to give "bansela", or "pasella" to their customers. They used to give something a little 'extra' to make the customer happy, in Urdu this is called "***Roonga***". Therefore we ask Allah Ta'ala to give us also that 'extra' as well.

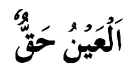
How does this happen? ***Hazrat Moulana Hakeem Muhammad Akhtar Saheb*** (دامت برکاتہم) explains, that when a person makes Allah Ta'ala's ***Ibaadat***, noor starts filling in that person. The first place that gets filled with noor is the heart. When the heart is full to capacity with this noor, then it starts spilling over. The place from which this noor spills over is the eyes. Now when this person sees something, it is with a completely different look. This is what we call the ***Nazar*** of the ***Buzurg***. As is commonly advised, we should let the ***Buzurg's Nazar*** fall on us. It also overflows with the tongue. Now when this person starts speaking, the person who made ***Ibaadat***, who has ***Ta'alluq Ma'Allah*** -a 'connection' with Allah, who has got ***Ma'aarifat*** - the recognition - of Allah, and his heart is filled with ***Noor***, his speech is completely different to that person who

does not have this ***Noor*** and its prerequisites. One or two examples of this overflowing of ***Noor*** are discussed as follows:

Hazrat Moulana Shah Abdul Qaadir Saheb (رحمۃ اللہ علیہ), who was the son of ***Shah Waliullah*** (رحمۃ اللہ علیہ), the author of the translation ***Moodhihul Qur'aan*** - the first Urdu translation of the ***Qur'aan Shareef*** - for which he was 'rewarded' by the dismembering of his hands. This was due to false "***Peers***" who were making money from people by deceiving them into the 'purchase' of ***Jannat*** (Paradise) from them, though Islam obviously doesn't teach this, ***Hazrat Shah Saheb's*** translation exposed the truth.

These false ***Peers*** reported to the king that an attempt of this nature was never made before. They insisted that the ***Qur'aan Shareef*** was revealed and always has been scripted in Arabic, this translation in Urdu is an act of ***Haraam***. They coerced the king into giving the order that ***Hazrat Shah Saheb*** (رحمۃ اللہ علیہ) hands be dismembered which was subsequently carried out. Though ***Hazrat's*** hands were dismembered, he gave hundreds of others in the ***Ummat*** the courage to put their hands to use in doing other translations in various languages.

This great ***Buzurg***, ***Hazrat Moulana Shah Abdul Qaadir Saheb*** (رحمۃ اللہ علیہ), once in Fatehpur ***Masjid***, in Delhi, had made ***Ibaadat*** in the way in which his heart filled with ***Noor***, and eventually the ***Noor*** started filling and flowing from his eyes, and his tongue. A ***Hadith*** in ***Bukhari Shareef*** states,



AL 'AINU HAQQUN

"The Nazar of the eye is absolutely true."

In these days we also say "***Poyra ne Nazar Thhaygay***." ***Nazar*** has fallen on the child. The ***Hadith*** says that this is absolutely true. ***Nazar*** does fall. However, ***Mullah Ali Qari*** (رحمۃ اللہ علیہ),

Muhaddithe Azeem,(may Allah grant him great rewards), says, "O ***Ulama***! When you study or teach this ***Hadith***, why is it always taught from a one-sided aspect, the negative side", in other words bad ***Nazar***. "***Nazar*** falls on the positive side as well." Then ***Mullah Ali Qari*** poses the question,

فَكَيْفَ نَظْرُ الْعَارِفِيْنَ اَلَّذِىْ يَجْعَلُ الْكَافِرَ
اَلْمُؤْمِنَ وَالْجَاهِلَ الْعَالِمَ وَالْفَاسِقَ اَلْوَلِىَّ

FA KAYFAA NAZRUL AARIFEEN ALLAZHEE YAJ ALUL KAAFIRA MU'MINA WAL JAAHILA AALIMA FAL FAASIQA WALEEYA

What do you say of the Nazar of the Buzurg, whose one Nazar makes a Kaafir a Mu'min, and grants an ignorant person wisdom, and causes an open sinner to be befriended by Allah.

How many times is it heard from people who have reported that ***Hazrat Moulana Maseehullah Saheb*** (رحمۃ اللہ علیہ) had visited their home, and he made ***Duaa*** for a certain child, and the child became an ***Aalim***, or that ***Hazrat Sheikhul Hadith Moulana Zakariyya*** (رحمۃ اللہ علیہ) came, and through one ***Nazar***, had changed the life of a certain person. ***Hazrat Sheikh's*** (رحمۃ اللہ علیہ) one visit to this country and how many ***Daarul Ulooms*** had come into existence here.

Mullah Ali Qari (رحمۃ اللہ علیہ) writes further:

اِذَا مَرَّوَلِىّ مِنْ اَوْلِيَاءِ هِ فِىْ قَرْيَةٍ لَنْ يَّنَالَ الْوَقْتَ

IZHAA MARRA WALIYOO MIN AULIYAAI HI FI QARYATIN LAYYANAANUL WAQT. . .

If a Wali of Allah's passes through a village and he does not get so much of time to perform any Salaah, even though he only passed through, the Inhabitants of the village will derive the Barakat (blessings) of that Buzurg.

Coming back to the narration of ***Hazrat Moulana Shah Abdul Qaadir Saheb*** (رحمۃاللہ علیہ), after having developed so much ***Noor*** within him, he left the ***Masjid***. The first thing his ***Nazar*** fell on was a dog,while this ***Noor*** was overflowing from his eyes. Who has narrated this incident? Non other than ***Haji Imdaadullah Muhaajir Makki*** (رحمۃاللہ علیہ), and ***Hazrat Moulana Ashraf Ali Thaanwi*** (رحمۃاللہ علیہ), who do not narrate and relate hearsay. This dog immediately became the most 'respected' dog in Delhi. People noticed that wherever this dog sat, other dogs would sit with absolute respect in front of him. The nature of a dog is that whenever they go into another neighbourhood, the dogs of that particular neighbourhood chase other dogs which are not from that neighbourhood.

Hazrat Hakeem Akhtar Saheb (دامت برکاتہم) says that if only it was an ***Insaan*** in place of that dog, and ***Hazrat Moulana Shah Abdul Qaadir Saheb's Nazar*** fell on him. ***Hazrat Hakeem Akhtar Saheb*** (دامت برکاتہم) further narrates that when his ***Sheikh*** would look at him, he would make ***Duaa*** to Allah (سبحانہٗ وتعالیٰ) in his heart, that "***Shah Abdul Qaadir Saheb's*** eyes fell on a dog, and what became of that dog, I am an ***Insaan***, and my ***Sheikh's Nazar*** is falling on me", "**WA ASBIGH ALAINA MIN FADHLIK**", "O Allah let your ***Fazl*** pour down upon us" Allah (سبحانہٗ وتعالیٰ)'s ***Fazl*** pours down more than the Niagra Falls or the Victoria Falls. In fact, Allah (سبحانہٗ وتعالیٰ)'s ***Fazl*** pours on us more than all the waterfalls of the world put together.

Another example of the ***Nazar*** of the ***Buzurgs*** is narrated thus. One ordinary person lived in Deoband during the time of ***Hazrat Shah Ahmad Shaheed Saheb*** (رحمۃاللہ علیہ), (who had originally authored the ***Kitaab*** 'ANWAAR-US SALAAH'). ***Hazrat Shah Ahmad Shaheed Saheb*** was en route to participate in a ***Jihaad*** against the British, and it was known to many people, including this ordinary person, that ***Hazrat*** would be passing through Deoband. This person stood at such an angle at a bend in an alley in front

of th Chhatta ***Masjid***, that if ***Hazrat Shah Saheb*** arrived, his ***Nazar*** would definitely fall on this person.

All this person wanted was one ***Nazar*** of ***Hazrat Shah Saheb***. As ***Shah Saheb*** came, his ***Nazar*** did fall on this person, and this person's ***Nazar*** fell on ***Shah Saheb***. The result was that whenever he used to enter Chhatta ***Masjid***, ***Hazrat Moulana Qaasim Naanotwi*** (رحمۃ اللہ علیہ) noticed that the ***Masjid*** would be filled with ***Noor***. Upon noticing this, ***Hazrat Moulana Qaasim Naanotwi Saheb*** appointed a child to keep watch as to upon whose entry the Masjid would become so filled with ***Noor***. When finding out that it was this ordinary person, ***Hazrat Moulana Qaasim Naanotwi Saheb*** enquired from him what was it that caused this excessive ***Noor*** to fill the ***Masjid*** when he entered, ***Hazrat*** enquired as to what his ***Amal*** was. This person's reply was that his only ***Amal*** was that he was aware of ***Hazrat Shah Saheb's*** eminent arrival, and how he positioned himself to get one ***Nazar*** of ***Hazrat Shah Saheb***. This is the ***Nazar*** of the pious.

After all, one ***Nazar*** of **NABI-E-KAREEM** (صلی اللہ علیہ وسلم) fell on ***Hazrat Abdullah Ibne Umme Maktoom*** (رضی اللہ عنہ), a blind ***Sahaabi***, he became a ***Sahaabi***. On the other hand, ***Hazrat Uwais-e-Qarni***, what a great ***Taab'i***, so great, that **HUZOOR** (صلی اللہ علیہ وسلم)told ***Hazrat Sayyidina Umar*** (رضی اللہ عنہ), "When I leave this world, you will meet ***Uwais-e-Qarni***, tell him to make ***Duaa*** for you, and for the ***Ummat***." What a great person! Allah's Rasool is saying, "Take the ***Duaa*** of that person", and to whom is this being said? To the ***Khaleefatul Mu'mineen***. However, the reality is that a million ***Uwais-e-Qarni*** cannot equal one ***Abdullah Ibne Umme Maktoom***.

This is what a ***Mureed*** has got to take from the ***Sheikh***, from the heart of the ***Sheikh***, the ***Nisbat-e-Intiqaali***. He should sit in the ***Sheikh's Majlis***, and if he sits in another ***Sheikh's Majlis***,

he should imagine and meditate that he is acquiring this ***Nisbat*** from his ***Sheikh***. Though whatever is imparted comes from another ***Sheikh's*** tongue, but his ***Faiz*** comes from his ***Sheikh***. He should meditate of his ***Sheikh*** and take his ***Faiz*** from there. The ***Duaa*** continues . . .

وَاجْعَلْنَامِنْ عِبَادِکَ الصَّالِحِیْنَ

WAJ ALNA MIN IBAADIKAS SAALIHEEN

And make us of Your righteous and pious servants.

This ***Duaa*** should be made before and after ***Zikr***. From among the ***Duaas*** taught to us by **NABI-E-KAREEM** (صلى الله عليه وسلم), is the ***Duaa*** after meals, particularly when a person is a guest, and the ***Duaa*** he has to give to the host. ***Hazrat Moulana Shah Hakeem Akhtar Saheb*** (دامت برکاتہم) explains it so beautifully in this way, that we have eaten the food presented by the host, and now as the guest we have to give him ***Duaas***. So to say, he gave us food which is ***Dunya***-in one aspect it is ***Deen*** when the ***Niyyat*** is correct-and in return he is going to get ***Deen***. He gave us ***Dunya***, we're giving him ***Aakhirat***. What a wonderful exchange, and what a bargain it is for the host. If we understand the value of it, we will be eager to feed, which was such a common practise in every **NABI**, and all the ***Sahaba*** (رضی اللہ عنہم). To entertain, to feed the guest was a trait which constituted a major part of their lives. This ***Duaa*** is not a ***Duaa*** from within us, by which we could think of, or formulate, but Allah's Rasool (صلى الله عليه وسلم) has taught us what ***Duaa*** we should give to the host as well.

The ***Duaa*** is:



DUAA 12

A DUAA FOR THE HOST AFTER A MEAL

اَكَلَ طَعَامُكُمُ الْاَبْرَارُ وَصَلَّتْ عَلَيْكُمُ
الْمَلَائِكَةُ وَاَفْطَرَ عِنْدَكُمُ الصَّائِمُوْنَ
اَللّٰهُمَّ اَطْعِمْ مَنْ اَطْعَمَنِيْ وَاسْقِ مَنْ سَقَانِيْ

AKALA TA'AAMU KUMUL ABRAAR WA SALLATA 'ALAIKUMUL MALAA'IKA WA AFTARA 'INDAKUMUS SAA EEMOON ALLAHUMMA AT IM MAN AT AMANI WASQI MAN SAQAANI

May the pious people always eat your food, and the Angels supplicate on your behalf, and may you provide for the fasting to break their fast. O Allah feed him who has fed me, and give him to drink, who has given me to drink.

There is another ***Hadith*** which states that you should see that nobody eats your food, except a pious person. Feeding the poor is in its place. This means feeding with honour. One example is that somebody comes to beg for something to eat at the door, and you give him something to eat, there is no problem with that. Another case is when a poor person is fed by presenting to him the food in a plate, this, too, is no problem. What is meant here, is when a special invitation is made to people, with respect and honour. We should entertain and invite only the pious in this way.

There are two reasons for this, as is aptly portrayed by ***Hazrat Moulana Hakeem Akhtar Saheb*** (دامت برکاتہم). The first reason is that when the pious eat your food, whatever ***Ibaadat*** will be made by them, and whatever work of ***Deen*** would be done by them, you would get **100%** commission for that, because you had

"filled their 'tank' up", so whatever they are going to do, you too, would earn maximum ***Thawaab*** for it as well. For example, if pious people were fed between ***Maghrib*** and ***Esha Salaah***, (supper), with the strength they acquired from the food you had fed them, they would make ***Esha Salaah***, and you would get the complete reward for the ***Salaah*** performed.

After that there may be a ***Bayaan***, and you would get the full reward for them making the ***Bayaan***. With that strength they would perform ***Fajr Salaah***, you will get that ***Thawaab*** as well. Some of those fed, (may be all of them) may get up to perform ***Tahajjud Salaah***. You might be sleeping, but you got the ***Thawaab*** of ***Tahajjud*** as well.

The second reason for this is that by the pious people coming to our house, ***Barakat*** comes into the house. ***Mullah Ali Qari*** (رحمۃ اللہ علیہ) has written:

اِنَّ الرَّحْمَةَ تَنْزِلُ عِنْدَ ذِكْرِ الصَّالِحِيْنَ
فَضْلًا عَنْ وُجُوْدِهِمْ

INNAR RAHMATA TANZILU 'INDA ZIKRIS
SAALIHEEN FADHLAN AN WUJOODIHIM

Just by thinking or speaking of the pious people,
the Rahmat of Allah (سبحانہ وتعالیٰ) descends.
What to say if they themselves were
present? How much more of
Allah (سبحانہ وتعالیٰ)'s Rahamat
would descend?

When Allah's Rasool (صلی اللہ علیہ وسلم) said ABRAAR, then Allah (سبحانہ وتعالیٰ) will give us the ***Taufeeq*** to invite people who are genuinely pious, and not those who are fake. Those who outwardly look very pious, but in reality they are not pious. Who are the ABRAAR? ***Mullah Ali Qari*** (رحمۃ اللہ علیہ) has given the definition of the ABRAAR as follows:

اَلَّذِيْنَ لَا يَرْضَوْنَ الشَّرَّ وَلَا يُؤْذُوْنَ الذَّرَّةَ

AL LAZHEENA LA YARDOWNASH SHARRA WA LAA YU'ZOONAZ ZARRAH

Those who cannot condone evil, and they do not Harm an ant.

The ***Duaa*** is that many people of this calibre eat your food. This is the First ***Duaa*** NABI-E-KAREEM (ﷺ) gave. The ***Duaa*** continues:

وَصَلَّتْ عَلَيْكُمُ الْمَلَائِكَةُ

WA SALLAT ALAIKUMUL MALAAIKA

May the angels make Duaa for you

Whoever assisted in the preparation of the food, sometimes, if many people are invited, family people, friends, and neighbours also get together to assist with the preparations, the ***Duaa*** is that may the angels make ***Duaa*** for them as well. How wonderful that the angels, who are ***Mustajaab***, their ***Duaas*** are undoubtly accepted, because they are ***Masoom*** (sinless) will make ***Duaa*** for you for preparing meals for the pious. The third ***Duaa*** is:

وَاَفْطَرَ عِنْدَكُمُ الصَّائِمُوْنَ

WA AFTARA 'INDAKUMUS SAA EEMOON

May Allah make you to be the means of feeding the fasting.

In this way, for giving a person a date, a glass of water, or even maybe a cup of tea to break his fast, a few savouries, a real bargain is made. Just a little is offered to the fasting, and the reward is as if the person who presented the food had fasted for the day. This is a real bargain, to invite the pious, and that person, in return, gives us the above ***Duaas***. What a

great earning this is, for our ***Aakhirat***. ***Hazrat Hakeem Akhtar Saheb*** (دامت برکاتہم) says, in reality, there is no word relating to ***Barakat*** in this ***Duaa***. We all want ***Barakat***. However, this whole ***Duaa*** is a ***Duaa*** of ***Barakat***, because when the first ***Duaa*** is made, the ABRAAR, the pious people come. We know that when pious people, ***Buzurgs***, come, they do not come alone. They come with an entourage. Therefore, when all are invited, how are they going to be fed?

It is only when there is ***Barakat***, that people can be fed in big numbers. Therefore Allah (سبحانہ وتعالیٰ) will first send the ***Barakat***, then Allah, will send the guests. What should be remembered is that whenever anyone has the opportunity to join us for meals, it is not what was destined for us, in our sustenance that the guest is eating, but, that which was destined for him, through our hosting.

Therefore, it is an honour to host the pious because his sustenance had been destined from our ***Dastakhaan*** (tablecloth). If a great ***Buzurg***, a ***Wali's Rozi*** is placed on our ***Dastakhaan***, what an hounour this should be for us. ***Hazrat*** explains that during ***Hazrat's*** days as a students, in ***Deoband***,the ***Dastakhaan*** had printed on all four sides the following;

غمگین نہ ہو مہمان سے
کھا رہا ہے روزی اپنی تیرے دسترخوان سے

GHAMGEEN NA HO MEHMAAN SE
KHAA RAHA HE ROZI APNI, TERE DASTARKHAAN SE

Be not sorrowful of the guest arrived, and needed to be fed
He eats of his own sustenance, but from your table spread.

This is a ***Duaa*** for ***Barakat***. It is also a ***Duaa*** of good ***Akhlaaq*** (character). If Allah (سبحانہ وتعالیٰ) had given a person in abundance, but his heart is small, he would not give anyone ice in winter.

This ***Duaa*** is that you host the pious, in this way Allah will make your heart big. Allah will give you the quality of generosity. Allah will open your heart. In reality, nobody feeds, Allah Feeds. When one spends Allah (سبحانہٗ وتعالیٰ) gives so much more in return. This is also a ***Duaa*** that everything within that household must happen with ***Aafiyat*** (ease), because if there were a major problem in the house, no matter how much a person would want to host guests, (due to the problem, be it illness, accident, Allah forbid a fire in the house), or a fire that has struck the house, it would be impossible to host anyone. Thereore, if Allah (سبحانہٗ وتعالیٰ) will send guests to our houses, He will make certain that everything takes place with ease and comfort. The ***Duaa*** continues. . .

اَللّٰھُمَّ اَطۡعِمۡ مَنۡ اَطۡعَمَنِیۡ

ALLAAHUMMA AT IM MAN AT AMANI

"O Allah feed him who has fed me."

O Allah this person has fed me, now in return for this, You feed him. When Allah (سبحانہٗ وتعالیٰ) feeds can one imagine what the ***Rozi*** from Allah (سبحانہٗ وتعالیٰ) would be? Whenever he is or whenever it is required, Allah (سبحانہٗ وتعالیٰ) would provide for him.

After the completion of a meal, a lot of food is generally left over, and the women who prepared the food complain that the guests had not eaten, though all the guests had taken to their fill. Sometimes the food would be eaten in that household for a week, or the food would be distributed to neighbours and friends. Allah (سبحانہٗ وتعالیٰ) gives ***Barakat***. One can imagine how much more there would generally be in reserve in terms of foodstuff in the fridges, the pantry and the deep freeze. All this apart from the bank-balance held by the occupants of the household. Also what is in "ooplang", which the poor receiver also is not aware of. Allah (سبحانہٗ وتعالیٰ) has given so much. But irrespective of how much the person or family has, they are limited to that.

"However, Allah (سبحانہٗ وتعالیٰ) treasures are unlimited. Therefore, the host fed from his limited resources, Allah (سبحانہٗ وتعالیٰ) will feed him from His unlimited resources. It is also factual, that Allah (سبحانہٗ وتعالیٰ) looks at His ***Banda*** (servant) with surprise, knowing that he only has this limit-be it millions-which, in fact, is still a limited amount. Notwithstanding that ***Banda*** is a '***Makhlook***' created by Allah, he had opened his heart from his limited amount and went to great lengths to prepare to feed fellow servant. For Allah resources are unlimited, and He is ***Khaalik*** (The Creator), this is how Allah (سبحانہٗ وتعالیٰ) opens His treasures to the host. The next part of this ***Duaa*** is:

وَاسْقِ مَنْ سَقَانِیْ

WASQI MAN SAQAANI

O Allah, give him to drink
whom has given me to drink.

The host might have given the guest a variety of drinks to drink, like juices, tes, water, and the like. Now Allah, You give him to drink. This is, so to say, Allah will reply, that you invited your fellow bondsmen to your house and gave them to drink, now in return, I will call you to my house, to ***Kaaba Shareef***, and I will give you the best drink in the world, the river of ***Jannat*** - ***Zam Zam*** - and right at the source will I afford you the opportunity to drink. For him to drink.

The water of ***Zam Zam*** is such, that an Arab ***Aalim*** has written a ***Kitaab*** of the ***Fazeelat*** (virtues) of ***Zam Zam***, in which he states that when ***Hazrat*** **NABI-E-KAREEM** (صلی اللہ علیہ وسلم) made ***Hajjatul Wadaa***, he requested from a ***Sahaabi*** (رضی اللہ عنہ) to draw ***Zam Zam***. **HUZOOR** (صلی اللہ علیہ وسلم) drank from the leather bag. After having drunk the ***Zam Zam***, some ***Zam Zam*** was left in **HUZOOR** (صلی اللہ علیہ وسلم)***'s Mubarak*** mouth, which **HUZOOR** (صلی اللہ علیہ وسلم) allowed to flow back into the leather bag, and he requested to the ***Sahaabi*** to empty the ***Zam Zam*** from the bag into the well. All of us like to have the

Barakat from our ***Buzurgs***, things particularly food or water left by them. **Nabi-e-Kareem** (صلى الله عليه وسلم) has given us this opportunity as well.

The ***Barakat*** of our **Nabi** (صلى الله عليه وسلم) exsist till today, and , in fact will exist, till ***Qiyaamat*** in ***Zam Zam***. This also proves to those who object (to those having)[1] to drink from that which is left over by the ***Buzurgs***. This practise is in existence since the days of **Nabi-e-Kareem** (صلى الله عليه وسلم). **Allahu Akbar**! The ***Sahaaba***, would not allow the water from which **Nabi-e-Kareem** (صلى الله عليه وسلم) had made ***Wudhu*** to fall onto the ground, they would rush for it, and fight for it. ***Na'oozubillah***, we would say that they were mad. This was the case atthe time of ***Sula Hudaibiyah***, when the Meccans observed, and analysed what people the ***Sahaaba*** were. Even the blessed saliva of **Huzoor** (صلى الله عليه وسلم) was not allowed to touch the ground. This is the love the ***Sahaaba*** had for **Huzoor** (صلى الله عليه وسلم). Therefore, ***Zam Zam*** is steeped in ***Barakat***, in that it is a river of ***Jannat***, as well as that it has the ***Barakat*** of **Nabi-e-Kareem** (صلى الله عليه وسلم).

Zam Zam is also physically pure. Recently, a doctor who resides in Modder B near Benoni, was called upon by a company promoting their water purification system. During the course of their promotion, they tested ordinary tap water, and showed the degree to which the water supplied by the municipalities via tap was impure. In order to test the claimed credibility of their testing equipment, he requested that they test some ***Zam Zam*** water without telling them what it was, or where it came from.

These consultants were astounded at the purity and quality of the water they had just tested, and claimed that the water was one hundred percent pure, this considering the impurities inherent in the container, as well as the period of time for which the ***Zam Zam*** was stored in the container. Adding to this, **Nabi-e-Kareem** (صلى الله عليه وسلم) said.

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[1] ***This also prove to those who object to drinking from what is left over by the buzurgs, that this practice is in existence since the days of Nabi-e-Kareem (صلى الله عليه وسلم)***

مَاءُ زَمْزَمْ لِمَا شُرِبَ لَهُ

MA'UZ ZAM ZAM LIMA SHURIBA LAHU

Zam Zam satisfies the Niyyat (intention) with which it is drunk.

Therefore the ***Duaa*** is:

وَاسْقِ مَنْ سَقَانِيْ

WASQI MAN SAQAANI

O Allah, give him to drink whom has given me to drink.

Therefore, Allah (سبحانہ وتعالیٰ) will give the person, for whom this duaa is made ***Zam Zam*** to drink. This is really a ***Duaa*** which has so much of ***Barakat***, that Allah, will give ***Zam Zam***, in the way of taking the person for this ***Duaa*** is meant, over and over again for ***Umrah*** and ***Haj***, because now Allah will invite this person.

The other ***Duaa*** mentioned in the ***Hadith shareef*** is:

اللّٰهُمَّ بَارِكْ لَهُمْ فِيمَا رَزَقْتَهُمْ وَاغْفِرْ لَهُمْ وَارْحَمْهُمْ

ALLAAHUMMA BAARIK LAHUM FEEMAA RAZAQ TAHUM WAGHFIR LAHUM WARHAMHUM

O Allah, give them Barakat in their Rozi, forgive them, and have mercy upon them.

These are the valuable ***Duaas*** one gets for inviting someone. However, we should invite the ***Abraar***, the pious. They are the people who would give these ***Duaas***. If one invites sinners, they would eat the food one presents to them, and commit sin. They, in all probability would not even give one any ***Duaa***. By inviting the ***Abraar***, the food will be eaten, and talks of ***Deen*** would take place simultaneously, one's house becomes a ***Khaanqah***, a ***Markaz*** of ***Deen***.

There are certain ***Ahadith*** of **Rasoolullah** (صلى الله عليه وسلم), which are known as ***Hadithe Musalsalaat***, from which **Rasoolullah** (صلى الله عليه وسلم) did not only teach verbally, but prectically as well. Till today, **Alhamdulillah**! In the ***Ummat***, the same ***Hadith*** is taught in the practical form with the theory. There is also a ***Hadithe Musalsalaat*** with regard to the current subject matter, which is feeding a fellow Muslim, and the ***Hadithe Musalsalaat*** explains the virtues of inviting a guest. When this ***Hadith*** was taught by **Rasoolullah** (صلى الله عليه وسلم), **Rasoolullah** (صلى الله عليه وسلم) invited the ***Sahaaba*** as well, and till today, **Alhamdulillah**, fourteen hundred years later, this ***Hadith*** is taught by the ***Ulama*** in this way, and in turn, ***Daawat*** (invitation) is also given in the same way. The invitation generally consists of ***Khajoor*** (dates) and water. In first hand speech ***Hazrat*** notified those who attended the ***Majlis*** thus, "**Alhamdulillah**, I personally learnt this ***Hadith*** and have been given the permission to carry forth this ***Hadith*** from ***Hazrat Sheikhul Hadith, Hazrat Moulana Muhammad Zakariyya Saheb*** (رحمة الله عليه), ***Qari Muhammad Tayyab Saheb*** (رحمة الله عليه), and ***Hazrat Moulana Abdul Ahad Saheb***, one of our ***Ustaads*** (teachers) of Deoband, and I give the permission to each person in attendance as well, and you can teach this ***Hadith***, and make the ***Daawat*** as well." The ***Daawat*** is '***Alal Aswadaan***.' Two, what are termed 'black' things, ***Khajoor*** and water. They are just termed '***Aswadaan***.' This is a very easy ***Daawat***.

This ***Hadith*** states that if a person feeds one ***Allah Wala***, a ***Momin*** - here is meant ***Momin-e-Kaamil***, he gets the ***Thawaab*** as though he has fed ***Hazrat Aadam*** (عليه السلام). If he feeds two such people, he gets the ***Thawaab*** as though he has fed ***Hazrat Aadam*** (عليه السلام), and ***Howwa*** (عليها السلام). If he feeds three such people you get the ***Thawaab*** as though you fed ***Hazrat Jibra'eel*** (عليه السلام), ***Hazrat Mikaa'il*** (عليه السلام), and ***Hazrat Israafeel*** (عليه السلام).